Eruth wears no mask, bows at no human shrine, seeks neither place nor applause : she only asks a bearing.

VOL. XVI.

S. S. JONES, EDITOR,

CHICAGO, SEPT. 5, 1874.

SLOO A YRAR, FOT PARCE!

NO. 25.

A Strange Story.

zel that there was a first class sensation over in the operior of the county, but have re-

frained hitherto from mentioning it, in order

to give the matter a thorough and searching

investigation. This I have endeavored to do.

My information has been obtained from the parties who may be said to be interested, and

are fully cognizant of all the circumstances.

WHEN I ARRIVED HERE

about a week ago I was told that about (wen-

ty-five miles up Fishing Creek, in the town of

Grant, county of Wetzel, certain occurrences had recenty taken place, commencing in the

early spring and running on to the present

time, that could not be accounted for by any natural means. But I will pass over all ru-

more, throw aside all testimony which I do not deem reliable, and give as near as I can an impartial history of the occurrences as gathered from those interested. And before

commencing it will be probably well to re-mark that I am no believer in things super-

natural. Or rather, that hitherto I have never

witnessed any acts that could not be explained

SOME HUMAN AGENCY.

And in commencing to investigate this matter,

I did so with the firm determination to expose

the fraud. As I have gone deeper into the subject, I find that there is some agency at

work past my powers of finding out or comprehending. Now to a brief, comprehensive history of the affair, which I shall give with-

MY IMAGINATION.

Twenty-five miles up Fishing Creek, about twenty miles from Burton, lives Henry Nolan,

a somewhat wealthy, and altogether respect-able gentleman. In the family of Mr. Nolan

is a sop of thirteen, by name John Nolan. He is a bright, intelligent boy, and has until now ever been in good health and spirits.

RABLY LAST SPRING

John began to be troubled in a manner unac-countable to his parents, who at first thought he had lost his reason. He was followed, he

said, at all times and in all places when in

the house, by an old grey headed man. He could see this man plainly at all times, but no one else could. John's parents becoming alarmed, sent him away from home, and he

but to have his every step dogged in the same

MYSTERIOUS MANNER.

But now the affair took a somewhat different

turn, and in the same mysterious manner

stones commenced to be hurled at John by

this old, but invisible man. If John was in the house the stones would fall upon the roof,

likewise if he was in any of the out buildings.

If he was in the yard or fields, in fact any place outdoors, the stones would fall around

RUT NEVER HURT HIM.

These stones varied in size from as large as a

small pullet egg, to the size of your double fist. They could be seen coming through the air, but from whose hand only John could

tell, who could at all times plainly see the old

man Rurling them at him. Things went on in this way for some time, John steadily and

EARLY IN JULY

John again left home, and as before was not troubled during his absence. He was to re-

turn on the last Sunday, the 29th of July, and now some of the friends and neighbors deter-

mined to ferret out and expose the whole business. So on Bajurday Wm. Helerty, Peter Homer, Wm. Nolan and Benj. Martin armed themselves and went to the house,

EARLY SUNDAY MORNING,

before John was up, for, as we neglected to state, he was never in any way disturbed while asleep, they surrounded the house, first being careful that within their circuit no one was

concealed. Scarcely had John arisen when

the stones commenced falling almost in a

BOOF OF THE HOUSE. From where thrown, or by whom, could not

rapidly failing in health and strength.

and upon him,

shower upon the

out color, or without drawing on

to my entire satisfaction as the result of

drously strange affair. From brier heap to brier heap we chased, on this Monday mor-ning, the boy's troubler. He was here, there, I have been aware since my arrival in Wet-

nowhere, but always burling stones at John. But finally he was

SUDDENLY VISIBLE TO ALL PARTIES As John pointed him out in a brier patch; the party looked, and there could be plainly seen, a very old man. He was dressed ap-parently in blue pants and shirt, of fine looking material. He was hatless, but his long white flowing beard and hair hung in profusion arough his shoulders and over his breast. His face was pale, and yet bright; eyes clear and starp, and black as the night, shining ever in the midday sun

LIKE THE MORNING STAR.

He was ordered to surrender, but he made no move. From him towards the boy the stones came, but not apparently thrown by the old man, being thrown, as it were, by him without a move or an effort. Again, and yet again, he was ordered to surrender, but no word he spoke. The party closed upon him, but he was off like a deer, bounding over the ground scarce touching it, almost as a bird flies.

JOHN FOLLOWED CLOSELY.

and seemed to be imbued with an unknown fleetness, for he easily kept at the old man's side, while the balance of the party, running with all their might, were left far in the rear. Again the strange creature entered a patch of briers, but was not again visible to any save the boy. Again he was run out, again he entered another brier patch, and so the chase went on. But once more during the day was this strange being

VISIBLE TO HE PURSUERS.

Like the first time, he was in a brier patch and visible to all parties. But this time it was determined to shoot him. As he was closed upon, ordered several times to surrender but spoke no word, one of the party then TOOK DELIBERATE AIM

with his trusty rifle and fired. He arose apparently unburt, and as he did so, another of the party shot, but he bounded off again as swift as the wind. The two men went to reload their rifles, but upon neither one of them

was there a lock, both having fallen off. The pursuit went on the balance of the day, but not again was the pursued visible to On Tuesday the chase was again resumed, but with the same remained some time, experiencing no trouble. His friends thinking his mind and sound health restored, sent for him, and he returned

UNSATISFACTORY RESULTS.

But on this morning one of the party happened to mention to another that there seemed always to run from the brier patch a smoke. They noticed more particularly and found that never had they failed to run from the hiding place of the unseen old man a huge But this was spon changed and from each brier patch went forth an In-dian Hen, a bird plentiful in that country: This Indian Hen would be driven from the briers and would go flying up through the air, alight in another patch, and from there

THE STORES WOULD COME .

On Tuesday evening, July 31, the search was abandoned, having been carried on for three-days. On that evening John, now weak and emaciated, wasted away to a shadow of his former self, was sent away from home, and had not up to yesterday returned. THIS ENDS THE HISTORY.

If there is any thing strange about it do not ask me for the solution. I have laid before you the facts, nothing more, and you must draw your own inferences. I, for my part, have come to no conclusion. I know the above story to be true, as each name above given is well known in Wetzel, and precludes the possibility of any fraud or error.-Intelli-

NOSIDDA. New Martinsville, West Ya.

> ---God's Mother.

BRO. JONES:—I have had a celestial offer; I may say a heavenly offer, and I write to ask your opinion as to whether I had better accept your opinion as to whether I had better accept or not. About six weeks ago I received a let-ter and pamphlet from the publishing house of Geo. Stinson & Co., Art Publishers, Port-land, Maine, asking me to become their agent in selling the "Beautiful engraving or picture, of God's Mother,"—not one of Col. Ingersoll's man-made Gods, but of the old Jewish Bible-made Gods, It is true-that the author does not call his picture "God's Mother," but the "Mother of our Lord;" yet he really means. God's misther, for all orthodox churches are Trinitarian, and all Trinitarians believe in a Trinitarian, and all Trinitarians believe in a Trinitarian, and all Trinitarians believe in a Triune God; that Mary's baby that was born in a stable was really the Father God who "created the heavens and the earth;" so I am right when I say that the picture they wish me to sail is really the picture of the mother of the great Jehovah-God. Now I think it would be considered a holy business to the mother of the great Jehovah-God. The sail is the sail of the s think it would be considered a holy business to engage in. But people might sak me whether God was not really older than his mother Mary, and if I should answer yes, they might sak another question that I could not satisfactorily answer, viz. "Can a child be older than its mother?" Will you tell me how I could answer such a question so as to entirely all its mother?" Will you tell me how I could answer such a question so as to satisfy all parties? Stinson & Co. praise the lady very highly, tell how "obedient to the law of Moses" she was. It appears that this law was, that "forty days after the birth of a child the mother of the same should offer to the Lord a lamb to be consumed as a burnt-offering, and a turtle dove or a young pigeon for a sin-offering, the blood of which was to aprinkle upon her for her purification. If she could not afford a lamb the mother had to bring

another turtle-dove or a young pigeon. Two turtle doves were the offerings made by Mary, and this affords an incontestible proof of her poor and humble condition. stinson & Co. Now it seems to me very strange that "God's mother" could have be come so foul that it would "purify" her to give her a showering of blood from beasts

Do you think, Bro. Jones, that an unbeliever (?) like me ought to engage in this kind of Christian work? Is it not too sacred to be

handled by unboly hands?
Furthermore, I have been solicited to act as agent and sell that beautiful oil chromo representing "Christ blessing little children"- and as we do not know of any other place in the world where Christ ever did "bless little children " except in those "oil chromos," think I will take an agency in the business

N. B. I will give \$500 to send intelligent missionaries to convert or instruct our heathen at our own doors, for every single case that any orthodox Christian can show where Christ ever blessed little children more than he did big ones, or paid any more attention to them except in a few cases. I will mention one or two. AThe first case on record in the world's history, where God or Christ (I say God or Christ for our Christian friends or enemies tell us they are one, that they are partners in this plan of salvation, and, what may be affirmed of one may be affirmed of the other) ever paid any special marked attention to lit-tle children, is found recorded in FKing 2: 24. In this chapter we find the account of the first balloon ascension ever made in this mundane sphere. Here we have a brief history of two godly (\*) men, wiz, master of ceremonies, Elijah, and servant Elisha. Elijah was about to "go up" or make an ascension : Elisha the servant desired to accompany It is probable that these little children, (whom Christ loved so well) were sabbath school children on their way to a Sunday school pic-nic, and happened to be there just at the time the balloon went up, and seeing that godly man Elisha who was

looking up after, his ascending master, cried out, "my father, my father," and probably said, "hold on," I want to go up too!"

While Elishs stood looking up, his hat fell off (else how did the dear little children know that he was bald-headed 7) and shey knew he was anxious to go up with his master, and the little innocents wanted to see him go too, so cheered him on in their simple child-like way, and as they did not know his name they adopted the one that first suggested itself and that was the appearance of his hairless head, by clapping their hands and saying; " Go up thou bald-head." Now I ask this question, was there anything particularly sintul in calling him Mr. Bald head? If there was I "can't see it in that light." But it seems that the Godlike Elisha did see it in just that light, for he turned back and looked on them and cursed them in the name of the Lord.

Mr. Editor, what do you suppose that saint said? I believe I could guess very nearly, as I have heard a great deal of cursing "In the name of that Lord." Be that as it may, he cursed them in a way pleasing to God of course, or he would not have immediately sent it upon them. I don't think Infidels or even common (?) singers would curse little children for so small a thing as that, even now

in these degenerate days.

Those bears must have been piously educated; probably had been to orthodox Sunday schools. It is sure they were learned bears, as common heathen unconverted bears only kill to feed their flesh and their young ones. They don't kill for killing's sake. Only Godsent bears do that.

There are a few other instances in Holy Writ(f) where the Triune paid special atten-tion to little children. See Isa. 13:16, where God "mustereth the armies of his wrath' and permits (graciously I might say), them to "dash their children in pieces before their

N. B. If some of our orthodox Christian artists will get up oll chromos of the bears tearing the 40 and 2 little children in pieces, and of the armies of God's wrath? dashing them in pieces before their eyes, I will em-bark a while in the pious of chromo peddling business. I think a fewer many oil chromos of this sort would sell rapidly. I mean just

Believers often say to me, "You never say a word favorable to the Christian religion." My reply invariably is that there are 75,000 well paid priests whose sole business. paid priests whose sole business is to present and defend that side of the question, and ten times that number of the Y. M. C. A., and en times their number of Church members, to say times their number of Church members, to say all that need or can be said on that side of this important subject. So "I pray thee have me excused" from aiding your decaying cause any longer. They further tell me that I don't treat their side with candid argument. My answer again is, their side of the question I take up is so ridiculously absurd that it would be foolish in me (or any one on my side) to attempt a grave argument to refute them, as for instance, in the case of Elijah, that he attempt a grave argument to refute them, as for instance, in the case of Elijah, that he "went up (7) to heaven by a whiriwind in a chariot of fire and horses of fire." I am willing to hazard my reputation as a man of "sound brain," and, say that there is not a man or woman in Christendom of fair education, whose mind has not been distorted and stupified by religious (orthodox) training, that believes such absurd impossible nonsense.

T. J. Moore. Starfield, III.

\$1 50 cents renews trial subscrip-

BRO. JONES -1 confess that I felt offended in spirit on reading a portion of Bro. Potter's article in the JOURNAL of the 22nd of August

-not because he criticised the "free lusters," for of all despicable wretches that go unhung, the public advocates of that practice are the most despicable. The offensive feature of his article to my mind, individually, is where he quotes from my letter to the Jounnar of April 25th, 1874, and in the connection in which the quotation is made, if not in so many words, would class my opinions as in harmony the views of other parties from whom he had quoted above, with whose views I have not now, and never have had, the least sympathy in the world, directly or indirectly. He says "Many of our or indirectly. He says "Many of our reformed speakers scout the idea that the church has ever taught us that man is a free agent, and with the next breath, All love is free. Hear T. B. Taylor

define his position on free love. Now, it seems to me that Bro. Potter has got this decidedly mixed. I was not aware before that any body ever "scouted" or in any sense of way denied that the churches taught "Free Will." Why, even in old blue stocking Ualviniam, it is the boast that "God is Sovereign and man is free." To be sure, to harmonize two contradictory statements or propositions like these, would be a very diffi-cult thing; nevertheless this is claimed by them and all other religionists, with here and there an individual and unimportant exception. Personally-Bro. Potter, I deny most emphatically that man is a "free agent," and propose very briefly, to prove it and thereby defend my position which you do not seem to understand

1st. Look at the term "Free Agent." The very fact of agency contradicts the idea of freedom. If you are my agent, sir, you do simply as I bid you. The very moment you go beyond my empowering, that moment you cease to be my agent, and if you continue to manage my business, you have become my master and not my agent. Presto! Free Agency " is a misnomer.

24. Look at the universally acceded propo-"No man is without his influence in sition : some quarter; or as is very elegantly and truthfully expressed by the apostle: "No man liveth to himself, and no man dieth to himself"; that is, by the life or death of all men, some other man is influenced or affected. Now, just in proportion as I am influenced by another, just in that exact proportion I am not free; or, stating the question in the form of logical syllogism it would stand thus:

First Proposition—All men influence all other men.

other men. Becond Proposition-Bro. Potter belongs to

the genus homo and therefore has influence. Third Proposition—I belong to the genus home and am therefore susceptible of in-

Corollary : Therefore, I am not free be because of these influences over me.

But while man is not free in an absolute sense, there are elements in nature that are free in a given and well defined sonse, as taught by natural philosophy. For example: the particles of water, air, electricity, magnetism, od, the fragrance of flowers, etc., "all move freely among themselves:" blend and interblend; and so, also, is the law of evidence. While no man can believe a thing to be true, simply because he wants to believe it true while no man can help believing a thing to be true simply because he does not seant it to be true, yet place him in a position where the laws of evidence are unobstructed and if the evidence, which moves freely, that is, uncon strained, is sufficient, he can no more help his belief than he can pull the sun down over his head; and vice versu. Now, then, there are some other elements of nature in addition to those cited above that move freely, and if we are in our sensibilities sufficiently acute to appreciate them, we are absolutely and uncon-ditionally (beyond the mere fact of susceptibility) Mfluenced by them. Such, for example, are sublimity, grandeur, beauty, symmetry, ove, admiration, etc., with the antitheses of

For example: A hog will pass through a garden of flowers, with only a "grunt," and never see the beauty thereof, while an appreciative and cultivated mind, will see "a thousand charms in every opening flower." Finally, if Bro. Potter will apply this law to the question of "Free Love," he will comprehend where I stand on this subject.

I said in the article referred to by Bro. Pot-I said in the article referred to by Bro. Pot-ter, "All love is free that is not forced." I say the same in this. The love element is ab-solutely free, and its influence on the human mind is just in proportion to the suscep-tibilities of the individual mind. For in-stance: I once stood beside the Falls of Ni-

stance: I once stood beside the Falls of Niagara, wrapped in ellent awe, admiration and
love of that expression of the grandeur of
nature, and impulsively exclaimed: "How
wondrous are thy works, O God!"
An old woman with a "linesy woolsey" dress
and check apron on, stood near by, with her
hand under apron, replied, "Humph! I
don't see snything to hinder the water from
pouring over," while another thought it 'a
good place to wash sheep."

Lione a handsome well-built house, a hands

I love a handsome well-built house, a handsome valuable horse, a handsome and well
educated woman, a noble man of classic firow,
an intellect within, a pure heart, a valuable
life. I love music, and paintings, and flowers,
and statuary, and children and birds, (ball me
efficients if you will) but does all tabs presuppose that I must debauch them all and myself with hellish lust? Away! with such an
infernal insinuation! Lust and love are as
far apart as hell is from heaven; as light's

Floodwood - A Review of Bro. Potter. from darkness, as truth is from error. I love the lovable always and everywhere Call me a "Free Lover," if you will; but if you confound love and lust, I pity your want of comprehension, and if you apply the latter to me, I burl back the vile imputation as a base slander and a crime.

T B. TAYLOR, M. D.

From the Edinburg Circle of Light.

SINTING ONE TO CHRIST-HOW THE ANGELS SHOW IT, OR A COMMON SENSE VIEW OF IT. A few evenings ago I was asked by a de-

voted Christian woman, what I would say if "penitent should come to me, and ask to be pointed to Christ.

I knew very well the orthodox method, and often in my Christian life exhorted such, in humble penitence to fall upon their knees, and beg for mercy and forgiveness, "till they beg for mercy and forgiveness, would be able by faith to lay hold of the promises" (though I never found any promises for such a programme), "and roll their burden on the Lord," and thus realize the forgiveness of their sins. But in these latter days, the spirits having taught me the un-soundness of my orthodox faith, and not belieging in the old way, I was at loss how to answer, and for the time being evaded it. Just after retiring for the night, still reflecting on the lady's question, I sensed a peculiar control taking possession of me, and I felt the presence of a young man by my side. He was dressed in fifthy rags, had disheveled hair, and his countenance betokened the deepest abguish. After viewing him 'for a moment; I asked him what he wanted. He replied, point me to Christ, for my whole life has been spent in air." I was just preparing, after the usual style of the churches, to urge him to-cast his burden on the Lord, when the room became suddeply illumined with a golden light, and a very bright personage stood before us. He was dressed in a long flowing robe after the style of the ancients, and his countenance was radiant with love and benevolence. He approached where we stood and asked if he could be of any service to us. I said to him, "This man wishes to be pointed to Christ." He immediately turned and said, "Follow me." We followed him out into the streets of a great city where everything seemed confusion. Qur guide pointed my companion to an old man bowed down with many years, lame and decrepit, with a banket upon his arm, apparently too heavy for him to carry, who was being jostled about by the crowd, almost to fälling. "There," said the guide, "is Christ; go and help him."

My companion hesitated. "Go," said our guide, "for he that would find Christ, must find him among the poor, the helpless and the degraded. Go! for he that would follow the Christ must cease to do evil and learn to do well."

Upon this my companion started, took the basket from the old man's arm, and in a genthe tone, told him to lean upon him and he would help him along. My guide and self followed them as they passed several streets and finally turned into an alley, and into an old tumbled down tenement, such as abound in the flithy alley's of our large cities. Here

my companion set downshe basket, and sa'he left him dropped a few bence in his hand, re-ceived the old man's benediction, and returned to us. But what a marked change in him. His countenance looked like another man's; and

his clothing though not yet whole or clean was much improved, his step was more elastic, and his whole being seemed filled with energy. As he neared us he asked, "What next?" "Go!" said our guide, "to that poor, "Go!" said our guide, "to that poor, wretched woman yonder, and do what you can, to lift her out of her degradation ; in a word, do with thy might whatsoever thy hand findeth to do, for sayeth the Christ, as much as ye have done it unto the least of these my brethern, ye have done it unto me." Quick as thought my companion was off on his errand of mercy, and as I and my guide stood in the midst of the street watching him, his whole future life stood out before us as a panorama. By day we saw him in the busy marts of life, engaged in business, with all the ardor of a man who thought that all his happiness in this world and the next depended upon the success of the hour, yet careful to defraud no one, always just in weight and measure, and at the close of the day, we saw him wending his way with a well filled basket, to the haunts of the poor and the outcast. In his presence the poor wept for joy, and the outcast and the dissolute, said by thy help we will reform. We saw him gather the poor, fatheriess and foreaken children from the streets and byways, and clothe them and place them in schools. In the if he found one hunery, he fed him. In fine, if he found one hungry, he fed him; naked, he clothed him; sick or in prison, he visited them, and at the close of his well-spent life, he approached us again. His form was somewhat bowed with age, but "but his nat-ural force seemed not abated;" his Tace was ural force seemed not abated." Its Tace was wrinkled, but radiant with peace and joy. His clothing was well worn, but spotless and clean, and as he stood before us in the integrity of his manhood he saked of my guide, "What next?" The guide surveyed him for a moment with the utmost tenderness, then pointing upward, said, "Enter thou into the joy of thy Lord." In an instant his form lay prostrate at our feet, and in a few moments by the assistance of his glorious spirit band, he was born of the spirit, and awakened to consciousness in spirit-life, and was borne away by his band to the beautiful Summer-land, to reap, in eternal youth, the fruits of a well-spent life. Edinburg, Ind. E. K. Hosroun.

\$1 50 cents renews trial subscrip-

be told. Looking up in the air they could be seen falling as do drope of water, but from where no man knew. But of this one fact all were soon convinced: they were thrown by no one within two stones throw of the house. APTER BERAKPAST

John came out of the house, and the stones fell thick and fast around him, these apparently coming from a pasture field near the the house. John could then distinctly see his old trouble in this field, and so with rifles cocked they started for him. He was, John said, sitting in a small bunch of briar bushes, and from this brier bush then came the stones. The brier patch was surrounded, rashed upon with clubs and stones, and John

SAW THE OLD MAN

enter another patch. This patch was surroun ded, but with the same effect. Sometimes after coming from a patch he would enter an-other a few feet away, sometimes clear across the field. All day Sunday the search went on, but without success. Most of the gentlemen were determined to show there was nothing supernatural in the affair, so the search ent on much in the same manner

MONDAY MORNING. But they were upon this day destined to be more successful, and get further, vastly fur-ther, from the solution of this strange, won-

#### Extracts from our Exchanges.

In order to give our readers a more comprehensive tion of Spiritualism and Religious subjects, we shall Wish in this Department, the ablest articles of our mekanges, which we are receiving from various parts of the world

BIGOTRY IN NEW ZEALAND.

Fanatics Attempt to Suppress the Reading of the Journal.

Its Bold, Truthful Declarations Don't Suit Them.

THE ATRENEUM COMMITTEE AND THE PREE TABLE.

From the Olago DAILY TIMES, Dunedine, New Zealand I would not have publicly referred to the

action of the majority of the Atheneum Committee in abolishing the "Free Table," and in refusing to allow a place in the Reading-room to the Reading-Philosophical Journal, and to the Maryborough and Dunolly Advertiser, had you not in your leader of the 1st inst., alluded to the action of the minority.

I have to observe that, probably without due investigation and as the Committee are not open to the press you have made statements in your leader not consonant with fact. For example, you say that it was "at the request of a numerous body of the subscribers" that the Committee "determined to put an end to the "Free Table." This statement is inaccurate. I am not aware of even one subscribhaving asked the Committee to put an end to the "Free Table." It is true that there was a memorial, signed by fifty members, saking that no more copies of the Maryborough and Dunolly Gazette and RELIGIO-PHILOSOPHICAL OURNAL be laid on the tables of the Atheneum. Of this fifty-six were clergymen, and sixteen were either present or past office bearers of churches. The memorial was as forlows:-Dunedin Atheneum, Gentlemen:-We, the undersigned, beg to draw your attention to the marked articles in the Maryborough and Dunolly Gazette and RELIGIC-PHILOSOPHICAL JOURNAL, in hope that you will not permit any more copies of those papers to be laid on the table of the Atheneum. We also request that you will not allow any paper or pamphlet to be laid on this table without your express sanc-tion." The italics are mine.

The marked article in the RELIGIO PROSOFRICAL JOURNAL was an advertisement. and that in the Maryborough and Dunolly Advertiser closely followed in some respects the book that was reviewed in your columns last week, "The Physiology of the Sects." That any member of the Atheneum, signed the memorial without reading the papers to which it referred, I am loth to believe; still the fact remains that an "advertisement" is called an 'article" and that the Maryborough and Dunolly Advertiser's name is changed to the "Maryborough and Dunolly Gazette." What I have so far written disposes, I think, of tho statements in the first sentence of your leader. And here, had you admitted that the papers already mentioned had been excluded from the Reading Room because of their advocacy of "the peculiar views of a few," I should have stopped. The Atheneum Committee, or at all events the majority of the subscribers, have the power, and I suppose the right follows from the might, to exclude such books. pamphlets and newspapers as they see fit; and however much I might have questioned the propriety of excluding periodicals "advancing the peculiar views of a few," I should have equiesced in the majority's decision. You have written, however, as an excuse for the action of the majority of the Committee something very different. You say:—"It was not against this or that sect of Christianity, but against the very foundations of morality-a morality common to all the civilized world; that they [that is the newspapers excluded] set their face." Of course, those who voted for the retention of these papers are impliedly accused of also setting to "morality common to all the civilized world." I do not stop to enquire what is meant by the civilized world, nor whether "morality" is non-existent where civilization is absent. The statement contained in this sentence of yours I deny, and challenge you to the proof. Before, however, dealing particularly with the papers, I may state that you have raised a question and put forward an excuse, which certainly the majority of the Committee neither clearly raised nor put forth. Mr. Cargill, in his usual manly and straightforward way, in urging that the papers already so of-ten mentioned be excluded, stated that his objections to the papers were that they "advanced the peculiar views of a few, that they were spiritualistic, that they were blasphemous, that they shocked the feelings and consciences of the majority of this Christian com-Mr. Stanford, the only other Committeeman who spoke, or rather gave, a reason for his vote, said that as he was a representative, it was his duty to do what his constituents desired, and if the majority of the subscribers wished the Advertiser retained, he should not oppose its being placed in the Reading Room. It is nonsense, therefore, to raise the "morality" question. The opposi-tion to the papers excluded and to the free table, 4s based on religious or theological feeling. Indeed, how can it be said to be otherwise? An Institute that has Shelley's works, Byron's works, the Decameron, the works of Apuleius, Dean Swift's writings, not to mention other works on its shelves, could hardly ask for the exclusion of the Journal or the Advertiser on moral grounds. I may state for the benefit of your readers who may not have read either of the papers named, that both are Theistic, both teach the immortality of the soul, and both inculcate the grand moral truths proclaimed by Christ on the Mount. One—the Journal—is spiritualistic, and has nobly battled against that social cancer of American free-love; the other is anti-spiritualistic, stating that Modern Spiritualism is born of the Devil. Both papers are, however, retical, if either the Westminster Confession or the Thirty-nine Articles are orthodox. It is true that the Journal does publish a quack advertisement, but is that a ground for the exclusion of a newspaper? What Colonial paper does not publish medical advertisements? Is there not to be seen even in a Dunedin paper Dr. L. L. Smith's "Nervousness, Debility and Skin Diseases" advertisement? And what of that oil which is

A balm for every wound, A cure for every ill?

And what Colonial newspaper, does not new and then publish reports of cases in Courts which I need not characterize? Is a paper to be excluded because of these things? Again, The Advertiser gets the advertisements from the Victorian Government. Oun it be that the Government of Victoria gives its advertise-ments to an immoral newspaper? Nay more —I have read in your own columns quotations from The Advertiser. Can it be that you quote from an immoral print? But enough. I challenge you to point out the attack on the morality common to "all the civilized world."

It is really, to my mind, trifling with the question to say that it is not because of "the peculiar views" advanced by these papers that they were excluded. I do not deny that some of the articles in them would shock the feelings and consciences of a large number in this community. But an article in your paper had the same effect, as Mr. Cargill has already told you. Would it have been, therefore, proper to exclude the Times from the Reading Room: I am not saying I agree with the "peculiar views" advocated by either the Journal or the Advertiser. As a fact, I do not; and I think Advertiser. As a lact, I do not; and I think that often the language employed by the writers in advancing their "peculiar views" is unnecessarily harsh. But who am I, or who is Mr. Cargill, that either of us should be a judge? Are the readers of the Atheneum to be debarred from reading all sides of all questions? I read in the Dubling device—a Review that is most able in doctrine (Catholic)—the following: "He, that is John Morley in his Life of "He, that is John Morley in his Life of Rousseau, speaks of the doctrine of the fall and depravity of man as the false mockeries of the shrine of the Hebrew's 'divinity,' as 'the palsied and crushing explien of this excel-lent and helpful Being, as a poor worm writhing under the vindictive and meaningless anger of an omnipotent tyrant in the large heavens, only to be appeared by sacerdotal intervention, (vol. II, p. 196), and again calls our ides of God that of 's grim Chief Justice of the Universe; and another 'that of a blood-smeared monster as from a steaming shrine in Old Mexico," (vol II. p. 207); and on the same page of the Review (see Dublin Review for October, 1873, p. 298) it is noted that "Mr. Moriey invariably spells the name of God with a small initial." Was anything ever published in the Journal or Advertiser so shocking to the feelings and consciences of an orthodox Christian community as this? And yet must Morley's "Rousseau" be denied admittance to the Library, or the Fortnightly Re-Reading Room? Let there be consistency. Surely Mr. Morley's "liberty" is akin to the "license" of the Journal or of the Advertiser? And I could multiply quotations from modern and much-read books of things shocking to the feelings of many. Does not one-half of the Reviews on the table shock our Jewish and our Catholic subscribers? Why, then, should the Committee frame an Index Expurgatorius, and begin with a Spiritualistic and a Theistic

Green's "Fair Haven," a mild book-a book recommended by the Rock-characterizes our leading theologians in a way that would, I am sure, shock one-half of the fifty who condemned the Journal and the Advertiser; and must the author "Erewhon" have his works placed

on the Atheneum Index One word more, and I am done. The Atheneum is—and I challenge denial of this monthly receiving newspapers and books paid for out of the funds of the Institute as heretical-I use the same definition as I have done before—as either of the excluded papers And yet the majority of the Committee are to be praised for refusing to receive free of cost these two papers? I leave the foregoing remarks to the judgment of the subscribers of the Institute. In the past, they have not allowed party or acctarian feeling to influence the management, and I do believe they will act in the future as they have done in the past. They imagine that the Atheneum can never be the home of culture if what a sect terms blasphemy is excluded; but that one way to culture—if not the way—is to view every ques-tion from every possible side.

> I am, etc., ROBERT STOUT.

#### Letter from Charles C. Wilson.

BRO. JONES :- Here I am on the eastern edge of the United States, where the "voice of the Creator" is heard in the wild singing waves all day long, where the cool delightful breeze, exhaled from the upheaving bosom of the great Atlantic ocean, fans our summer sunned brow and inspires a prayer of gratitude. At such a place I have unfolded a copy of your Journal, in anticipation of a mental treat The first article which attracted my attention was that taken from the Churchman, an organ of the sect Episcopalian. There is a very brief phrase in it, which, with your permission, Labould like to reply to, as concisely as possible with the view of opening the eyes of the misunderstanding of the Brother who wrote the article against Spiritualism. He is evidently a well meaning man, and is, or should be, open to conviction and Christianity. If what I am going to say is not true, I would take it as a special favor, if he, or anybody else, would explain it away by the simple application of plain truth. Let us be truthful in all things, and instead of declamation, let us strive to convince an erring Brother by the elucidation of facts-mere denunciation is no foundation for argument; it is like a house built upon the sand. In the article as copied from the Churchman, are these words: "It (Spiritualism) ridicules the mysteries of the Trinity." Now, Brother Jones, what is the Trinity, who originated it, at what time, and in what place? Will you please allow history, that has never yet been denied, to answer the question? There is no mystery about the

irinity, to those who have read history.

In A.D., 325. a convention of dissenting bishops assembled at Nice in Bythinia. It was the first general council. There were 318 bishops present, and also presbyters, deacons and others, numbering all told 2 048 persons. There was a great diversity of opinion among them. At times the contestants were very violent, they evidently forgot the peaceful mission of Jesus, and therefore fanned the flame of discord until all Christendom was involved. The Emperor Constantine, finally succeeded in restoring the members of the convention to some degree of temper, and they proceeded in earnest to draw up a creed, as the only true orthodox faith. It was called the "Nicens The historian makes a summary of

this creed in the following words:

"We believe in one God, the Father Almighty, maker of all things visible, and invisible. And in one Lord Jesus Christ, the Bon of God, the only begotten; begotten of the Father, that is, the substance of the Father. God of God; Light of Light; true God of true God, begotten not make compulsionally with God; begotten, not made, consubstantial with the Father, by whom all things were made, things in beaven and things on earth, who for us men and for our salvation came down and was incarnate, and become man, suffered and rose again the third day, and ascended into the heavens and comes to judge the quick and the dead; and in the Holy Ghost. And the Catholic and Apoetolic church doth anather ize those persons who say, that there was a time when the Son of God was not; that he was not before he was born; that he was made of nothing, or of another substance or being; or that he is created, or changeable, or con-

The above quotation is rereased differential.

This creed having been adopted, Constantine treated the bishops in a splendid manner, filled their pockets and sent them honorably home, exhorting them to maintain peace among themselves, and that none of them should en-vy another who might excel the rest in wis-dom and elequence; that they should not carry themselves haughtly toward their inferiors, but condescend to, and bear with, their weak-

From this time, A D. 325, "The Scriptures were now no longer the standard of the Chris-tish faith." So says the ecclesiastical his-torian. To publish the entire history would take up more room in your paper than you could conveniently spare, and which might be filled to better advantage. Suffice it to say, that to dwell at any length upon the disgrace ful cabals, violent invectives, slanderous recriminations, rapine, murder, most impious actions and outrageous cruelties, the destruc-tion of the writings or records of the Arians, could afford me no pleasure to write and less interest to the readers of the Journal. History says that Constantine denounced Athanasius as a "corrupter of men's souls, a disturber of the city, a pernicious fellow, convicted of the worst crimes," while Athanasius in reply styled Constantine, an idolater and hangman, one capable of all kinds of murder,"

Such, Bro. Jones, were the men who prepared a creed, the very foundation of the doctrine of the Trinity, now advocated by our Brother of the Churchman. In the fourth century, bishops were placed in power in their thrones by armed soldiers. The vanwere put to death, and the most implacable bitterness, hatred horror and cruelty prevailed and people were divided into facions, so that even Julian, the Emperor, said that "even the beast of the forest were not so cruel." Following up this era, it will be found that the Arians held a synod at Illyricum which again decreed the consubstantiality of "Father, Son and Spirit." The Emperor issued circulars ordering that this doctrine should be preached. In A.D. 375, Valerius became sole Emperor and was prevailed upon by Eudoxius, bishop-of Constantinople, to take a decided part with the Arians by cruelly persecuting the orthodox. After this period when Heodocius arrived in the imperial city, he sent for the Arian bishop Demophilus, and told him that if he did not subscribe to the Nicene confession of faith, he would drive him and his followers from their churches. The result

was, the Arians were driven from the city. In the year A D. 383, a council of bishops sgreeing with Heodocius met at Constantino-There were 150 members present, It was decreed by them that the Nicene creed should be the ... ndard of orthodoxy and that all heresies should be condemned.

For further perliculars the reader is referred to Jones' church history. If that history is untrue, let our Br t er of the Churchman prove it to be so, but unt ! then, let him remove the beam from his own ve, before he attempts to extract the mote out f the eye of Spiritualism or anything else that dies not come up to his standard of sectarian views. The whole fight on the doctrine of the Frinity seemed to be factious, as, singular to relate, both favored the idea,—it was a sav er, bloody massacre, about a "distinction with a difference."

It certainly is a very en ) thing to understand the peaceful mission C Jesus. His example was good, his fath, your father, my father, the world's father, were well pleased with him. Why not enune ate his example. and stop all this bickering about theological I can not say that I am a Spiritualist, but I'll admit that I am on the anxious bench. I have seen sights; I have heard words; I have felt physical impressions—that is, touching by an invisible power, and if one fourth what I have read be true, then, indeed the world can not too soon become cognizant of the reality; and the Christian church that sets aside its dogmas, and takes the first step on the road of progression, will be regarded as the light that comes once more into the world, to guide mortals from error to the beautiful sun-lit pathway of truth. I am pretty sure of one thing, that Is, if our Brother the Churchman will form a circle of six, eight of ten men and women, and adhere to the rules made for the development of medlums, and prayerfully desire to have his mind enlightened in regard to what is called Spiritualism, which he has so recently denounced, I think that he will become satisfied. that he has condemned without investigation a subject, that will be to him, a light to his path, and he will become one of your contrib-utors. Condemn no man for his opinion, but reason together for the sake of that extremely radical thing, called truth. Form a circle, Brother Churchman, and "try the spirits;" faint not, nor be afraid, for the power is from the great Orestor-he does not press it upon you, but invites you to "try." It seems to me to be the fountain of pure water, full to the brim and enough to satisfy the throat of every one, who takes a drink thereof. Atlantic City, N. J.

Gods.

BY RLDER F. W. BYANS

"I said, Ye are Gods"-John x. 34. Who said ?

In Bible times, if not now, all the nations, and most of the people, had their Gods. They were "called Gods," because those, unto whom these Gods ministered, took them so to be; each believing his God was the very Deity-so did John the Revelator.

The lower down in the scale of soul travel. men and women were, the more fully were they confirmed in the idea, that were they confirmed in the idea, that everything spiritual—supernatural—was difrom Deity. Physical phenomena, as thunder and lightning, earthquakes and epidemics, were often believed to be the voice of God, or arbitrary visitations of his displeasure, independent of human agency or natural cau-

When the Gentile Roman Centurion saw Jesus exercising authority over disembodied spirits, and likened him unto himself, who, as a military officer, had soldiers under him, to whom he issued commands, and was obeyed, Jesus declared, "I have not found so great faith, no, not in Isreel."

A Gentile was discovered, who was more earned-better educated, in the knowledge of the Spirit-world, and the laws which there obtain, than any Jew : Jesus alone excepted. Jesus was an extraordinary man. His love of truth and poodness was so simple and intense, that it resurrected him up, into the Heaven of Heavens. He loved righteousness, and hated iniquity, to that degree, that it exalted him

above the sectarian prejudice and national pride of his people and day.

He could detect evil, even among the Pharisees—the highest professors—and discover good in the Infidel Saducees, Samaritans and

Gentiles.

This religious condition of soul, necessarily made him an enlightened Spiritualist. He communed socially with Moses and Eliss, and, no doubt with thousands of others of the saints and prophets of earth, long ago disparted. He spoke of having "bread to the beyond the comprehension of his disciples—beyond the leading of Angels," and what talked of "ten legions of Angels," and what help they could be to him. The Spirit-world was open to his vision, from the hells into which the antediluvians had immersed them-selves, up to the universal Christ Heavens. He was born Jesus; just as Napoleon was

born Napoleon.
When a boy, at school in Corsica, Napoleon Barry Marie Control of the Control played war, with forts of snow, and cannon

of frozen water. He was Napoleon. As a boy, Jesus learned to obey his earthly parents. As a Jew, he was obedient to John the Battar And then, as a spiritual man—a prophet—he learned obedience to the Christ Spirits, and became the Messiah.

Those spirits were drawing him inward and upward, through all the spheres in the spirit world, causing him to say, "If I be lifted up—resurrected—I will draw all men unto me," as fast as I can.

The Devils, in the Hells, and the Cherubim and Beraphim, in the Holy of Holies, were be fore him. He opened the everlasting gates of Truth, to all nations, kindreds, tongues and people—to all souls, in all worlds. He was a King-a Priest-a Prophet. He was just what every other soul becomes, who comes into the same soul-condition-" Kings and priests unto God," over others who have not yel attained unto that high religious estate-a simple love of truth and goodness of God.

Mosea was God to Pharach, as the Israelites were Gods to the Egyptians—'I said ye are Gods, but ye shall die like men."

The God of Abraia, Isaac and Jacob was the God of Moses; and the God of Moses be-longed to an Order in the Spirit World, who scted as "Angels of the Lord, and unto whom the word of God came," from the spheres The prophetic order existed in Israel and

in all nations. It was universal. Melchisidec was a prophet, and was Abram's superior—his elder. Yet Melchisidec was not even a Hebrew but a Gentile. He was what "anti-crhistians" call a Heathen.

Jethro was a prophet, who instructed Moses and the whole Jewish Priesthood, in the art of civil government. He was their religious superior. Yet Jethro was a Gentile-an Ethioplan Heathen, who would not be allowed the rights of American citizenship, putil the Civil Rights Bill of Sumner becomes American Law.

Jesus said to the spiritually ignorant Jews, "If he called them Gods, unto whom the word of God came," from the spheres still above them, why call ye me a blasphemer, who claim to be only a son of God, and just what, even your own selves, by obedience, might become?

The Prophetic Order of human souls, to which Enoch, Melchisidec, Jethro, Balaam, Samuel, Elijah, John Baptist, Jesus, and "the Two Witnesses," down to George Fox, and Jane Wardley belonged, were Spiritual Media. When in their bighest spiritual, religious condition, they were Mediums of Christ Spirits. At other times, they were capable, like Balaam, of being mediums for Spirits of lower Orders.

Prophets were expected to love truth better than they loved life itself. They were often sent to reprove Priests and Kings, who had the power of life and death over them. They instructed and reproved Levites, who were mediums of the God of Israel: as they did the constituted authorities-media-of the Gods of other nations—the powers that be. These often put them to death, as Herod did John, striving to drown the truth, in the blood of Prophets and Martyrs—so that Jesus inquired of the Jews, "Which of the Prophets your fathers not stoned, or killed, when they were sent unto them?" sent by the rock—Christ—who thus "followed them," in all their deviations and wandering, in their wilderness of sin?

And it was thus that the word of God came to them that were called Gods—even to the God of the Hebrews, and the Gods many and the Lords many, of the so-called Heathen nations of Earth.

#### Katle King.

And now comes the New York Graphic and speaks favorably of Spiritualism, in the following:

When the rapping and table-turning broke out, over twenty-five years ago, in a house near Rochestes, N. Y., occupied by a family named Fox, and spread over the country and eventually to Europe, exciting attention from all classes of people, arousing the anathemas of the pulpit and the ridicule of the press, it was confidently predicted by those who "saw through the imposture" that it would prove a very short-lived one, and pass away as all other delusions have that have visited the world. But the prophets were at fault. faith in the power of the dead to make their identity manifest to the living by means of certain physical phenomena has grown and strengthened until Spiritualists abound in every clime, and have so increased in this country that the late Judge Edmonds ventured to claim that there were 11,000,000 of believers, avowed and unavowed, here. The alleged manifestations have also increased in yariety and power. From tapping and table moving they advanced to "spirit" writing and "spirit" drawing, and then to "spirit" photography. An-American named Home gave exhibitions of his mediumistic powers, and was alleged by numerous eye witnesses to have "floated through the air," elongated his body from six to eleven feet, handled live coals without inlury, and performed other supernatural feats. The Davenport brothers followed with their cabinet performances. All sorts of marvels were reported—there being something novel and surprising every day, until at last the world ceased to be surprised at the prodigiousness of the stories told by the Spiritualists and those who went to investigate.

The latest developments have been what is called "material stion," and they beat everything that has gone before. "Materialization" may be defined as the restoration of a spirit to a form of flesh, blood, bones, etc., as in life. Sometimes the materializations are partial only, and no more than a hand, or arm, or head appears. At other times the entire form appears, stalks around the room, converses, allows itself to be felt and embraced, and vanishes into nothingness before the eyes of the amazed beholders. What the process is by which the spirit transforms itself into a natural body is a puzzle even to Spiritualists, who ought to know; but the theory has been advanced by one of them—Mr. Hobert Dale Owen, we believe—that the particles used for the formation of the temporary body are extracted by a peculiar (†) process from the medi um, who, during the manifestation is intranced.

The materializations have appeared from time
to time in various localities during the past to time in various localities during the past ten years, and are now becoming common. The arm of fiesh thrust through the aperture in the cabinet in which the Davenport broth-ers sit, bound to their chairs is a kind of ma-terialization witnessed by almost everybody terialization witnessed by almost everybodyfor almost everybody, we suppose, have been
to see the Davenports perform. At Morayis,
N. Y., there were some remarkable manifestations of this character. It has been reserved
for the last year to bring forth manifestations
that have astounded the investigators, puzzled
the scientists, and made a convert of Mr.
William Crookes. F. R. S., and editor of the
Quarterly Journal of Science, who had started
out to give the phenomena a scientific
effting.
When Hatie gare her farewell performances

When Katie gare her farewell performances for the benefit of the learned scientific person above named, she announced that she had

been called to a "higher sphere," and that they would see her no more. Mrs. Ross-Church describes the final seance. Either she means to compliment the United States or else there is a bogus Katle in Philadelphia, for there are materializations going on there now at the house of a Mr. Taylor, in which the spirit who comes out and converses and shakes hands with people ways she is the identical Katie King who was so accommodating to Mesers. Orookes and Wallsco.

We learn from a Spiritualist paper that Miss King was the daughter of John King, who was a gentleman at the court of the good Queen Bess. He is also materializing in London at the present time, and at several of the cances his wife and other of his children than Katie have appeared. Indeed the King family seem to be full of business. At the last John King manifestations at the house of Mr. Campbell, No. 51 Wimple street, London, a distinguished party was present, including an eminent scientific man—"the most eminent in his department"-who desires for the present to remain incognito, as far as the general public is concerned, as he does not care to be nundated with letters and interrogitions. may be remarked that there is more disposition exhibited by persons distinguished in the walks of science and philosophy in England and on the Continent to investigate this phenomena than there is by the same class here. The elder Dr. Tyng, who gave the matter a thorough examination, says that it proceeds from the devil. He therefore advises everybody to let spirits severely alone.

#### That Sancer of Ice Cream-A Key to Orthodox Humanity.

Bro. S. S. Jones:—I must tell, you a little incident. I called on Capt. H., the supervisor of this township, during my stay in this pleasant village. The Captain's good wife is sick, her body sinking, and her soul rising and calmly looking for the opening of the portals of the Beautiful Hereafter. I have learned that a lady came to his gates with a saucer of ice cream a few days since. The Captain, a grey-haired layman in the Church of Humanity, met the woman, took the saucer and asked her what he should pay. She replied "ten cents." This plous lady is a near neighbor of this stilicted family, and a shining light in the M. E. Church; but unfortunately Capt. H. and his good wife are Spiritualists. An ice cream festival had just been held for the benefit of the Church; and it was decided to sell the debris of the feast to increase the Church funds.

I am told the following items of facts that will place things in true light. Three years since, the family of this pious lady lived a little distance from town, and, by reason of much sickness, had become needy. A greyhaired Spiritualist of the place obtained livery teams, gathered a company of Spirit-ualists, collected provisions, comforts and luxuries, and held a donation party at that destitute home. Capt. H. was there with his packages of sugar, tea, etc. These Spirit-ualists said, "Let us go out and do good among the destitute children of God, whether of Church or no Church." My informant says that scene is a bright spot in the memory of his life; Humanity presided and the good angels were all around. About the same time, an "old Spiritualist" of the place, gave a cow as a Christmas present to the Methodist minlater of the village, saying the reason of the gift was:-"Those four little children have no milk," but the Church kept very quiet about it to save its reputation. I have called on this old man and asked him on what principle this old man and asked him on what principle he fed ingratitude, taking his pay only in slander and hate. The eyes of that "old Spir-itualist" beamed at me beautifully, replying "You see I am a follower of Jesus in this, I am a friend of sinners; and thus I do to the Churches who are the sinners, the sick and the dying, in this present Golden Age of Reason and Humanity." I love this man; I love his humane and beneficent spirit; I love to think how the good angels will soon welcome him; and as I "journey on," I intend to relate these things to my audiences, and say to them, when they give good gifts of humanity to orthodox ingrates, it will be well to bear in mind "the little Church around the corner," and "the saucer of ice cream." Yours Fraternally.

MISSIONARY AMONG THE HEATHEN. Berrien County, Mich.

### Special Aotices.

Attention Opium Esters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given-her the necessary antidote for curing the appealte for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of fee dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the ours within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the daleterious habit one month!

Address Mrs. A. H. Robinson, Adams St.,

and Fifth Avenue, Chicago, Ili. We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition. -[Ro. Joun-

\$1.50 pays for this paper one year, to new trial subscribers.

in the later to the later to the TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subecriptions

C. O. D.

Orders for Books, Medicine, or Merchandise of any kind, to be sent C. O. D., must be accompanied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No attention will be paid to any order, unless these terms are complied with. RELIGIO-PHILOSOPHICAL PURILERING HOUSE.

THE PRAISE OF GOOD WINE Proved by the Scriptures.

BY A. O. B.

I The people all tell me to quit drinking But I shall attempt to prove it divine-

And also strong liquor, and whatever you They are for man's comfort, his pleasure and

2 The clergy, our Christians, once thought it no harm. To drink a little liquor to keep themselves

And when at hard labor, they thought it would To cheer up their spirits, and their courage

3 There's old father Nosh, he planted the He got drunk, they tell us, on Urinking the wine, a And Lot was so beastly, it's net decent to Well they liv'd in those days; now they send such to hell.

When Israel was marching to Cansan's fair land, The Lord he was pleased to give his command. That when he should place his name far away, Taey should sell all for money, and make no delay-

5 And then with their money all ready in band. To buy what they pleased, sheep, oxen, or land. Also, wine and strong liquor, to make their own choice, And they with their household, to eat, drink,

6 King David did sing of wine that makes glad; d And Solomon gives it to those that are sad-Those ready to perish and heavy of heat.

and rejoice, c.

part. e. 7 Give wine and good liquor to those that are And let him remember his misery no more. In health or in sickness, the wealthy and poor, Kings, princes, and subjects, should have it

in store. 8 The workmen, while building the temple divine, Were allow'd on each day a portion of wine; /. And as they did then, where can the harm

In drinking good liquor whenever I'm dry! 9 The first thing of note our Savior did show, Was making good wine from water to flow; A: a wedding in Cans this wonder was done,

To make them all merry and keep up the fun. g. His course nearly finished and about to depart, His disciples were filled with sorrow of heart-

He bless'd, and brake bread, then gave them some wine, "This do in remembrance of me as a sign - h. 11 Nor more will I drink, until I drink it

In the kingdom of God, with my brethren and you; i.
And there ye shall sit at my table divine, A judging and drinking the best of good wine." k.

12 We find Brother Paul was "no cold water" But was strongly oppos'd to the abstemious plan-He told his son Timothy, for his stomach's sake,

To use no more water, but wine for to take. i. 13 Good wine it doth cheer and make merry the heart-

It's one of those blessings that God doth impart. Then do not abuse it—but rejoice and be glad, For that's the design that the Almighty had. 14 Proof rolls upon proof, the half I sha'nt bring;

My lungs they would fail me the quarter to But in short I will tell you, that the drinking of wine, Is handily proved by the scriptures divine.

15 Now those that are pledg'd in the abstinence cause, Are not in accordance with those divine laws; For I think I have prov'd that the drinking of Is not only good but, it's also divine.

16 The priests and the deacons, all join hand in hand, To help along with this abstemious plan, The members must help, or threaten'd they

With excommunication from the church and It's fare.

17 And those that are out of the pale of the church, Who disdain to be caught in this Temperance lurch. Are consign'd o'er to hell without any delay, And all who do not their mandate obey.

18 The priests are so handy in laying the plan, It's to get all the power and money they can, To join church and state, and make us pay Of all we possess, and our rights sacrifice.

19 If the scriptures are true, the truth I have Priests care not for this-their object is gold,

If you'd have your rights, and from bondage You must keep off the grubs from the "liberty tree."

d. Genesis 9: 30, 81—5. Genesis 19: 83.—c. Deuteronomy 14: 25, 26, 27.—d. Psalm 10: 15.—c. Proverbs 31: 6.—f. Esra 6: 2.—g. John 2.—d. Luke 23: 17.—f. Matthew 14: 25.—g. Luke 22: 50.—f. Tim. 5: 51.

We certainly can not understand way A. C. R. should bring into requisition the Scrip. tures through the instrumentality of rhyme to prove that the use of-intoxicating drinks is endorsed by the same. Did he wish to promote the total abstinence cause, or to present to the world the fact that the Bible is not the friend of the Temperance movement? We are inclined to the latter opinion. The passages referred to show conclusively that the old toper can find emphatic endorsement of his bad habits in the Scriptures, and that he, in drinking intoxicating liquors, receives the sanction of the orthodox God. Intemperance

is one of the greatest of evils, the cause of Yet the infidel and the pagen, for a moment nine tenths of all the crimes commit ed, and if the Crusaders would favor a revision of the Bible, and liave all the above odious features If God is God, what becomes of Ghost and expunged, they would be instrumental in obliterating a strong argument in the hands of their enemies. We publish the above, not on account of its superior excellence as poetry, but as giving statements expressive of the opinion of those who were considered as very near and dear to God.

#### The Trinity Explained.

After years of vain attempts to obtain from the most eminent D. D.s an explanation of the relation the members of the Trinity to each other, and their separate duties in the divine economy or nature, these lines were riding in a buggy through one of the rural districts of Onio

Oh! cruel and heartless are men in their deeds When their motives are governed by belief in the creeds.

The religion of Carist! what an absurd claim;

He's followed by Christians—only in name. This "wonderful love" that Christ gave to man, Unfold its deep mysteries to the world—if

you can. "mysteries of God" down your throat must be rammed;

Swallow it, says the bigot, or you'll surely be damned. You must truly believe in a great awful God, Who holds in hand a terrible rod;

Who sits up in state " in the great white

throne. And sends forth his mandates from zone to

if is power unlimited, his knowledge all seeing; Man'al hope for salvation only secure in Ibelieving Christ died for your sins! Yes- that is the / plan;

There is no other hope for poor fallen man. man may be uprigut, and perform all of Carist's deeds, Yet for him there's no hope—without endor-

sing the creeds. His works go for naught, his goodness-a stain,

The Church " brands his forehead with the mark of poor Cain. He may work for humanity with his heart full of love, Yet he lays up no treasure in the great Court

He may give to the poor all his savings in store; It all goes for nothing-Christ saks him for more. He may preach and may pray, and do all the

good he can, Nothing will save him but " belief in the plan;" His life be as pure as the great Apostle Paul, He may love the heavenly Father who created

u . all, He may give to his God all the wealth of his Yet for him there's no hope he's still far from the goal. Some Christians will tell you that Hell is all paved

With the skulls of little Infants that cannot be saved; That sinners in torment forever must live; Intercession through Carist all the hope God

can give. Yet the Infidel asks, and the question is plain, Where are the millions of souls that before · Christ came: It seems the duty of all these theories to solve,

For the destiny of man these questions involve. The question is asked-"If man dies shall be Each soul to the problem an answer must

In giving the answer, give also the reason, Or to your own soul you'll be guilty of treason. Yet Christians will tell you, you must not

even think. For thinking is doubting, and in doubting you The religion of nature seems a more rational Since God was developed by the progress of

man.

Before man was formed, there was nothing As before Earth and air, the Sun could not shine.
Outside of Mother Nature we discover no law,

All her works are perfection without even From matter to spirit, from fine to the course All governed by law-all from the same source. Where there's matter, there's law, be it ever

And law is the Father, and governs with care. From an old Book that's suffered many a

translation,
We find an account of man's sudden creation.
The God of old Moses had such wondrous power, That he created old Adam-perhaps in an His children have lived just six thousand

years; Because his wife eat an Apple, the world's flooded in tears. In eating that Apple, Eve should have counted the cost, As in every child born there was a soul to

For over four thousand years there was no hope or plan, To save from destruction poor God-forsaken In "those four thousand years," God saw no chance but one, So he created a. Holy, Ghost that could bring

him a son. The Ghost roamed about Israel, and but one Virgin could find That could fill the grand purpose he had in his mind. This Virgin was Mary " who had never known man." And by her "miraculous conception" God ac-

complished the plan.

This Boy at thirty three, superseded Father and Holy Ghost; Became six thousand years old, and King of the heavenly host! There are incidents yet connected with this That has given man salvation and the Father so much glory;
At the birth of this Boy Jesus, in the East

there arose a star; To guide the jewish wise men that came to worship from afar.
King Herod heard this story, and his heart was more afraid; For the destruction of the child, a dark deep

For the destruction of the child, a dark deep plot he laid.

Bo an Angel guided Mary to a peaceful quiet land;

The Boy must grow to manhood, and not die by Herod's hand.

Here's an idea worth considering, God must first grow out of man,

Christians, Infidels, and pagans,—all adopt the plan;

Can not see, The necessity of but one God, instead of the Triune Three.

Son? All mathematicians teach us that three can not be one. If God had the power, a greater God to make.

Tien God must be repudiated for the Boa Christ's sake. From the Christians coalition, one conclusion

we must draw,
That the three work together in harminy
according to the law. God being the oldest, and surely the most wise . Directs the celestial bodies that are whirling through the skies.

This is his department, in the great workshop of nature; He, the father of it all—the fountain and Creator. Cariat the Son gives his attention, to the saving

of sinful man. And through him comessalvation, by the great gospel plan. The Ghost has his duties, and his wondrous

power does lie. In giving man his grace in the twinking of an eye. The sinner up to Christ sends petitions to forgive;

Christ answers-"Thou art forgiven, come to me and live. In steps the Holy Ghost and anoints his soul with grace: This, the only method that redeems the

human race. Don't you see the explanation' Turn it over, upside down, Its the union of a company—like Jones, Smith, and Brown

Their duties so divided-that over each other neither boast, And the company (as recorded) is God, Christ, and Holy Gnost.

G. MAJOR TABOR Detroit, Mich.

Hall & Chamberlain's Magnetic and Electric Powders.



GREAT NERVINE AND REGULATOR. A Complete and Reliable, Family Medicine, PURELY VEGETABLE.

For the t are of all Diseases that can be cared by Medi cine, Magnetism, or Electricity. Magnetic and Electric Uterine Wafers! Local Treatment for Female Diseases.

Mailed Postpaid- 1 Hox, at those PHICES: 8 Hoxes, AGENTS WANTED EVERYWHERE. CIRCULARS, and Agents' Terms, sent PREE, to any address upon application to proprietors.

Address HULL & CHAMBERLAIN, 127 East 16th Street, New York City. PHOEBE C. HULL, | Annie Lord Chamberlain.

Magnetic Physician
Orricz, 171 East 18th St.,
(Near Union eq.)N. York

"For sale wholesale and retail at the office of this paper.

The Penn Medical University of Philadelphia Will cominence its regular Course of Lectures, on Mon-

day, Oct. 5th, 1874.

This Institution admits persons of each sex on an equality, and will-maintain the integrity of the profession in all the requirements of graduation. For particulars address.

E. D. BUCKMAN, M.D., 1030 Spring Garden St., Philadelphia. v16n16t16



# "THE GODS."

And Other Lectures. BY COL. R. G. INGERSOLL .

This edition contains the following celebrated lectures "THE GODS." "THOMAS PAINE," "HUMBOLDT." INDIVIDUALITY and "HERETICS and HERESTES."

These lectures have just been revised, and many changes and additions made by the distinguished author who fall obliged to yield to the widespread demand from all parts of the country and publish the foreigning lectures in such shape that they could be readily read and referred .10. The result is a handsomely printed volume that will find its way into thousands of libraries.

Price \$2.00; postage ree. . For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Pirth

Ave., Chicago.

ANDREW J. and MARY F. DAVIS. NEW YORK HEADQUARTERS.

SOOK SELLERS AND PUBLISHERS OF STANDARD BOOK AND REWSPAPERS ON HARMONIAL PHILOSOPHY, SPIRITUALISM, PRES RELIGION AND GENERAL REPORM Address A. J. DAVIS & CO., No. 24 East Pourth Street,

#### A MOST REMARKABLE BOOK! STARTLING FACTS MODERN SPIRITUALISM. By N. B. Wolfe, M. D.

THIS BOOK embodies more wonderful facts of the beacon, and is exciting an intense interest among all classes. All the facts are clearly and fairly stated and substantiated by indubitable evidence. Among the witnesses are Col. Don Platt and P. B. Filmpton, Esq., associate editor Cincianati Chemenorica, and many others equally well known. Large 18mo, heavy tinted paper.

Riegantly bound in extra heavy cloth and finely illustrated.

PRICE-\$1.50. Sent free by mail. \*. For sale wholesale and vetall by the Religio-Philosophical Publishing House, Adams St., and Fifth Ava.,



THE SECOND ANNUAL EXHIBITION OF THE

OF CHICAGO. Will Open Sept. 9th and Close Oct. 10th, 1874. ATTRACTIVE NOVEL'IES IN EVERY DEPARTMENT. THE LARGEST AND BEST DISPLAY OF WORKS OF ART EVER OPENED TO THE PUBLIC IN AMERICA.

GRAND CONSERVATORY WITH FOUNTAINS. ONE THOUSAND FEET OF MACHINERY IN OPERATION. Largely Increased Dining Rooms, Junch Rooms and Restaurant, ample for any number of Visitors.

The Bill of Fare and Proces Wired by the Managers. There will be no other Exhibition in this Country during in a where the visitor can find so much that is entertaining and instructive at a cost so triffing. Let all rums with the remainty of not being in the least disapp duted.

#### Rock River Seminary,

Mt. Morris, Ogle Co., Illa. DUUGHERTY A M. PRINCIPAL

Four Departments lassical, Scientific, English and Normal. Expenses one third less than any similar institution in our State. Fall term commences Aug 31st Bend for

GET THE BEST



PERMANA. PM. Most perfect Stove in the World for Soft Coal, Hard Coal or Wood.

DAUNTLESS. Clinkeriess, Liluminated Base Burne ACORN HEATER

LOYAL COOK. · Best & heap Wood Stove PRAIRIE. Cheau first class Coal Cook

RATHBONE RANGE: GOOD CHEAP STOVES Made of same quality from in a superior assence Catalogue and Price List furnished the Trade.

RATHBONE, SARD & CO., CHICACO 38 & 40 Lake Street. For sale at retail by prominent dealers everywhere visualts

Kitty McKay Song and Chorus Out in the Snow; or, Drunkard's Child Sweet Little May Song and Chorus

NEWSONGS Where has 14s gone \* Song and Chorus Hays, Den't forget me, Neille. Song and Chorus Hays, Nora, the Pride of Kilkee. Song and Chorus Hays,

BY THE AUTHOR OF
Follow up the Plow Song and Chorus Ho
My Lost Louise. Song and Chorus Ho
Leonie Darling. Song and Chorus. Ho

MOLLIE DARLING.

Old Caleb. Song and Chorus Be still, poor Heart. Song and Chorus Out on the Sea. Song and Chorus. Mailed, post-paid, on receipt of the marked price, By J. L. PETERS, 599 Broadway, N. Y.

Insanity Cured

In all its forms. I respectfully call the attention of the public to this one particular affliction. I can cure the insane in a shorter time-than any institute in the western country. And therefore, I challenge the world on this one disease. The friends of the insane, are hereby invited to bring their insane friends at once. I can soon sensors the careet that reaction takes place. You this remove the cause—then reaction takes place. You, that are able to pay, can avoid the Asyluma Read Mrs. Packard's great drama of her Three Years' Asylum Life. Paralysis, Rhenmatism, Scromia, Deafness, Diseased Rjes, are successfully treated Roard and lodging furnished. All corresponding, send stamps Residence: Lawndale, Logan C.s., Ills. DH. CHAS. HULL.

BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS, . Rooms 15 and 16,

TIMES BUILDING. S. W. Ossood, Notary Public. CHICAGO.

#### v16n19tf A Card to the Public.

As I am receiving numerous letters from people at a dirtance, making i. quiry concerning their powers for development. I am compelled to resort to this method to inform them, that it is necessary to inclose a lock of hair for examination, either for medical tresiment, or mediamistic development. All letters inclosing \$2 and two three cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 160 Warren av.

Dn. CYRUS LORD.

SEVEN HOUR System of Grammar. By PROF. D. P. HOWE.

The anthor has demonstrated repeatedly that a person of average ability can learn to read and write correctly after one week's careful study of this little book. Thousands have been sold and they always give sails

Price, in paper covers, 50 cents.

PROPLE'S EDITION.

THE MYSTERY OF EDWIN DROOD. A CHEAP EDITION!!

To accommodate the thousands who have a desire to read this celebrated and function ing Novel, but who have felt unable to pay the price which a book bound is cloth necessarily costs, the publisher has issued an edition in paper covers, which will a tail at §1. This edition is uniform with the more expensive editions, except in the style of binding. PRICE-\$1. Sold by all Book and Newsdealers. \* Por sale wholesale and retail by the Religio-Phile sophical Publishing House, Adams St., and Pitthery. Chloage.

### Medium's Column.

DR. N.L.A.D.R., located now at NO 25 EAST TWENTY FIRST. New York, will give special attention to the treatment of disease.

SAMUEL MAXWELL, M. D., Clairvoyant and Magnetic Physician. 409 West Randolph St., Chicago Ill.

Send for Circular Stalke LETTERS ANSWERED BY R. W. PLINT, 374 West 13d St., New York. Terms \$3 and three \$ cent Postage Stamps. Money refunded if not answered.

THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalising treatment.

Healing Institute and Gymnasium, 244 WARARD AVERDE. - CHICAGO, ILL.

Chronic diseases incident to both sexes a speciality. Send for Health Journal, mailed free. DUMONT C. DAKE, M. D. and DELLA E DAKE.

Drs. Peck & Andrews'

OFFICE NO. 13 W. PAYETTE ST. SYRACUSE, N.Y. CLAIRVOTANT and MAGNETIC PRINCIPLES, also use by mail \$2. Send lock of hair in a letter written (only) by patient. Das. Pres. & Andrews visualities. Mrs. O. H. Johnson.

Business and Test Medium,

217 5th Avenue, near Adams, CHICAGO.

v15n23t13 MR8. M. A. MERCER, MAGNETIC PHYSICIAN, AND DEVEL-

OPING MEDIUM. No. 237 West Madison Street, Room 17,

\$ 1.00.

Синсаво. vianast. Spirit Manifestations.

CASCADE, (Near Moravia, N. Y.) In answer to numerous correspondents, we would state that our Circles ase kept up with excellent Spirit Man-ifestations in the dark, and good Materializations in the light, with good jaccommodations. Conveniences for boating and fishing, with reduped/rates.

JOHN AND MARY ANDREWS. W. L. JACK, M. D.,

Clairvoyant Medium at Philadelphia Circle of Light. Disgnoses diseases of all kinds, carefully prepares medicines under spirit control. Business letters answered, examination by lock of hair. General examination, 53 to 55; by hair, \$2 Address with stamp, W. L. JACK, M. D., Box 21, Baverbill, Mass.

AY HANDS ON THE SICK AND THEY SHALL Recover—Dr. Cyrus Lord, Soul and Hand Physician, treats, all diseases with success. Cancers, Neuralgia, Fits and Insanty. The worst cases have been cured by one treatment. Has Magnetized Medicines as specifics for all Lung troubles, Asthma, Croup, etc. Holds circles for development: Monday, Wednesday and Priday evenings, of each week. Address, DR. CYRUS LORD, 160 Warren av., Colcago, Ill.

MRS. BLADE & MRS. CAREY.

Extraordinary Spiritus) manifestations, Cor. Madison and LaSalle sta., (Major Biock), Rooms 44 & 46, Chicago, Spirits with their own

MATERIALIZED HANDS . write messages, give tests, and advice on all kinds of busi-ness, etc., etc. Diseases diagnosed and magnetic treat-ment given; also medicine when required. HOURs—9 a. M. to 5 F. M.

W. A. Flanders, M.D., Practical Healer & Physician for Chronic Diseases, is now located at No. 126 W. Madison, cor. Balsted sts. Chicago. His success in cases of Epileptic Fits and diravel, is unequised in the practice. His cures being most always certain. He sends proof of his startling cures in circulars to all. The Doctor also examines, by a lock of halr, only requiring it to be cut off, sent him, and handled by none except the patient; state age and sex, and give name and address,—write plainly, and wifealitie

E. D. Babbitt, D. M. VITAL MAGNETISM, ELECTRICITY

AND BATHS. DABBITT'S HEALTH GUIDE sent postpaid for \$1. Great inducements to Agents. Magaptined sikuline paper for inflammatory conditions sent
on trial for Sc. Magnetised acidulated paper for rousing and warming dormant organs, the same.

487, 4th Ave., (near Soth street,) New York,
yibussir.

The Well-Known Psychometrist

A. B. SEVERANCE. WILL give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and fature, advice in regard to business, disposis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmonically married, etc.

Trans-\$3.00 for full delineation; brief delineation, \$1.00.

A. B. SEVERANCE, 417 Milwankee St., Milwankee, Wis.

\$25 A DAY QUARANTEED STATE OF THE STATE OF T

### Zeligio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER - AND PROPRIETOR. A. PRANCIS, - - Associate Editor.

TERMS OF SUBSCRIPTION Three months on trial, to New Subscribers

Religie Philosophical Publishing House. All letters and communications should be addressed to 8. S. Johns, Corner Fifth Avenue and Adams St., Chicago.

NEWSPAPER DECISIONS.

Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the

1 If any person orders his paper discontinued, he must bay all larrearages, or the publisher may continue to send it, natth payment is made, and collect the whole amount— whather the paper is taken from the office or not. The courts have decided that refusing to take pewspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facts evidence of latentional frand.

In making remittances for subscription, always procure that on New York, or Poer-Orricz Money Onder, if possible. When neither of these can be procured, send the money, but divoys in A Registered Letter. The registration fee has been procued to aftern cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against lesses by mail. ALL Post-masters are obliged to register letters when requested in do so.

lesses by mail. ALL Post-masters are obliged to register letters when requested to do so.

Those sending money to this office for the Journal should be careful to state whether it be for a renewal, or a new indecription, and write all proper names plainly.

Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names any exact of the subscription books, without the first payment in advance.

LOOK TO YOUR AUBSCRIPTIONS. Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which partient has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec 0."

CHICAGO, SATURDAY, SEPT. 5, 1874.

#### The Journal in New Cealand.

There are many liberal minds in New Zealand, that favor, in a judicious and systematic manner, the glorious Harmonial Philosopher Then there are others who are so extremely bigoted that they look on all reformatory publications in the light of emissaries of his Satanic Majesty, and they would consign such, if possible, to the bottom of a bottomless pit, where sulphur is the only substance that emits a fragrance. Not being able to do such a diabolical act as that, they do the next worst thing to it, they expel the RELIGIO PHILO-SOPHICAL JOURNAL from the "Free Table" of a reading room. 'The full particulars of this case may be found on the second page of this issue. This intolerance on the part of religious nincompeops sometimes follows in the track of the JOURNAL. It is an effective creed-killer, and having waged a vigorous moral warfare against church members everywhere, it succeeded in severely wounding several in New Wealand, and the result was its temporary expulsion from the "Free Table" of the Atheneum. 'This may be considered as a most excellent omen; it augurs well, indicating that the Journal is doing a most effective work wherever introduced.

This "expulsion business" and burning of heretics, etc., belong exclusively to religious devotees. The action of those in authority in the New Zealand reading room in excluding the Journal therefrom, demonstrates conclusively that its power is felt everywhere, and that its effective arguments against the intolerance of the various religious bodies in the world, is having a splendid influence.

Would it not be well for the religious fanatics of New Zealand to organize on a devilish basis, and send a delegate to the Court of Hell (where they claim that modern reforms originate), and begin at the root of what they conceive to be the evil, instead of trying to destroy one of its strongest branches? They should exhibit better generalship, manifest to the world their superiority as strategists, and instead of skirmishing against the advanced guards of their enemy, the ploneers in the battle of reform, they should storm their strongholds-go to the root of the thing and extirpate the same. England has her delegate to the Court of Hell, known as Mammon; Russia her, Remmon; Italy hers, Rutgin; France hers, Belphigor, etc. Now it would be well for New Zealand to send one of her pious embassadors there, and negotiate at head quarters for a suppression of all reformstory works. A great deal of circumlocution could thereby be avoided and their cause promoted. Money being the root of all evil, if they have sufficient thereof, they might be able to purchase Hell, court and all. By briskly following up the plan of the late Jim Fisk of New York, they could soon control the decision of Mammon, Remmon, Rutgin, Belphigor and others, and thereby suppress all reformatory publications. After succeeding in doing that, they could then follow out the flendish plans of God's holy children in New Mexico, and burn all who do not accord with them, as witches. There was Diego Lugo, of that barbarous region, who was burned by just such bigots as curse New Zealand, and who endeavored to suppress the free circulation of the Journal there. Diego Lugo was burned in compliance with the demand of a law that was underlaid with a black hideous lining known as religion. Law! religious law condemned 70,000 to be put to death as witches between the years 1603 to 1680. Are not the pious devotees of New Zealand sorry that they have not the power to inaugurate again that reign of bloodshed! Their efforts to suppress the JOURNAL will prove unavailing, and will in the end result to its advantage.

It is not astonishing that ignorance exists in Mexico, and that it manifests itself under the protection of law in the following legal

ORDER OF ARREST. Superior Court of Jacobo:
I inform your Prefecture that this afternoon I ordered to be arrested as witches, Joseph N.

Bonilla and Diego Lugo, who for aix months past have bewitched Silvester Zacarias.

Yesterday the citizen Martin Porras, in order to drive the devil out of his body, gave to the bewitched three drinks of holy water. The undersigned, in union with the people of this place, feeling indignant against the witches, has ordered that they should be arrested and burned alive, which execution will take place at 10 o'clock to night. Independence and liberty!

The expulsion of the JOURNAL from the reading room of the Atheneum, New Zealand, was just as far as the church members there could go and be sustained by law-did that give them the authority the diabolical scenes of New Mexico would soon have their hideous counterpart there, and hundreds of Spiritualists would be compelled to recant-Galileolike-or suffer the torments of the stake. The action of the comment in expelling the Journal from the "Free Table" simply made another relic of barbarism that will, like the above order of arrest, descend to posterity, to be viewed by them in sorrow, when they have become illuminated by liberal ideas. The Otago, (New Zealand) Times says:

A meeting of the Committee of the Atheneum was held last evening. There were present Mr. Lubecki (in the chair), the Rev. Mr. Sanford, and Mesars. Blair, Cargill, Hay, Macgregor, Logan, Stewart, and Stone. The main business was the consideration of the "Free Table." At the last meeting the Committee, by a majority, resolved to excluded from the institute the Maryborough and Dunnolly Adrertiser; now, after discussion, the following motion was carried—"That the Free Table be abolished," the minority against this motion being Messrs. Logan and Stout. Mr. Cargill moved—"That the Religio-Philosophical Journal be excluded." This motion also was

I.mer, the prince of fanatics said: "I would have no compassion on these witches; I'would burn them all." Baxter, whose "Baint's Rest" should have received the cognomen of "Devil's Nest," was, if possible, more cruel than Luther in sentiment-he advised the burning of women when considered as witches. There then was John Calvin, who, if you would pile a million of devils in a heap, would make a most excellent crown for all, was no better. It is not at all strange that this spirit of intolerance in the past develops itself occasionally on the surface now-in a lighter form, however, and instead of banishing and burning heretics, etc., liberal papers are made objects of persecution.

#### Bastian and Taylor.

J. D. Morrison, Cor. Sec. of the Psychological Society of Edinburgh, Scotland, gives the following account of a seance with the above noted mediums, in a communication to the London (Eng.) Spiritualist:

The above gentlemen, on passing through Edinburgh on their way from America to London, having kindly expressed their willing-ness to give the friends here an opportunity of testing their mediumship, I have the pleasure

of sending you a brief account of a scance held here last Sunday.

With a public-spiritedness quite refreshing for Edinburgh, and with a kind-heartedness no less to be admired, Mr. Porteous invited Messrs. Bastian and Taylor to meet, at his house, some sixteen anxious and honest enquirers, who, with himself and family, desired to give to these "illustrious strangers" a stranger's wel-

Beated on one of Mr. Porteous' dining-room chairs. Mr. Taylor clasped with his left hand the right wrist of a lady sitting on another chair, and directing us all to so follow his example that each sitter's right hand should palm upwards, form an inner circle of exposed right hands, which the spirits might freely use, we completed a most harmonious circle. Within this circle, Mr. Bastian placed on the floor a large musical box, weighing about sixteen pounds, a stringed instrument, a tin speaking-tube, a fan, and some flowers, after which he sat down on a chair in the middle of the circle. Mr. Taylor explained that whilst from this circle we were about to supply the conditions most acceptable to the spirits, it belonged to the peculiar organization of Mr. Bastian to so cor-relate—under spiritual laws—the sympathics of the sitters as to attract to us those loved ones it would be his pleasure to clairvoyantly describe. Mr. Bastian remarked that as the manifestations which took place with him took place in his normal state, he would not only keep constantly clapping his hands, but that any one who chose could, at any time, with-out breaking either the circle or the conditions, place their foet on his (Mr. Bastian's) knees, so as to entirely satisfy the circle, that beyond his mediumship he did nothing

The gas being now entirely turned off, we The gas being now entirely turned off, we joined in a little sacred singing, when almost immediately was heard the rolling over the floor of the tin speaking trumpet, and in about a minute after, the playing of the musical box. After this the fingering of the stringed instrument, the fingering of faces, the shaking of hands, and fanning of the sitters generally. Bye and bye we heard the musical box wound up and the lid sharply closed and played while up and the lid sharply closed and played while floating round almost every head in the circle. In answer to a request the box was rested first on one head and then on another, and in one instance was balanced on one head for over twaive seconds, then safely deposited on the kness of the sitter. Then followed the floating over head of the stringed instrument, playing chords all the while. Whilst this was being done, a voice was heard speaking through the tube requesting us to break up the circle, to rest the medium, and air the room.

In about a quarter of an hour we again took In about a quarter of an hour we again took our seats, and with the permission of the mediums to test as we pleased, it was arranged that the musical box should be placed between the feet of one gentleman at the back of Bastian, whilst another gentleman in front should place his feet on Bastian's knees. This being concluded the gas was again entirely turned off, and to our astonishment the musical box off, and to our astonishment the musical box, in answer to a mental question, arose again, started on its over-head journey, here and there again resting on the heads of the sitters as before. It is worthy of notice, that whilst this was being done, there was not only speaking through the tube going on, but that some six of the sitters were simultaneously touched, and that one sitter had his hand, firmly grasped for over two seconds. At intervals Mr. Taylor described the appearances of spirits present, and described our late Vice-President so accurately, that all the members present exclaimed "That's Keith!" Test questions proved this to be correct. Mental test questions were freely answered. Following this we had the most precise transfer of property from one hand to another in such total darkness that

however we reason over these marvels, our intense wonderment remains the same.

J. D. MORRIBON. Edinburgh, July 17th, 1874.

The Grasshoppers.

The visitation of grasshoppers to various portions of the West, has proved a very serious

pleasure of Providence, on account of the wickedness of the people? We think not. Now would be a most excellent opportunity to test the efficacy of prayer. If the praying religionists should prove more mighty than the hordes of preying grasshoppers, then Christianity, will be strengthened, and many of

affair. Is their presence the result of the dis-

earth's children saved from starvation. The extent of the mischief caused by these ravaging armies is vividly pictured in the following letter from Kansas, which says, "We will not have a potato, squash, pumpkin, citron melon, or anything of this kind for winter use. What we are to do this winter I can not see, for we will have nothing to live on, and not a cent of money to buy anything, even if there was anything to buy. This country is completely stripped of everything. Nobody has anything left. The people are almost crazy. Everybody will try to leave, but there are some that can not leave, for they have nothing to go with. So thick are the grasshoppers that all the clothing has to be shut up in trunks; curtains are taken down and protected from the ravenous appetite of the invaders. In addition to this there has been no rain for months, and at the date of the letter, July 30, the thermometer stood at 110 degrees. Any experience or prospect less calculated to promote contentment, it would be hard to name."

Now is the time for the wealthy to manifest a noble spirit by contributing liberally to aid those who have suffered from this invasion of grasshoppers. God and angels will reward them for so doing. While now would be a most excellent opportunity to test the efficacy of prayer, we think the better way would be to aid at once those whose crops have been destroyed, for we do not think that God would listen to the prayers of all Christendom, and comply with their request and annihilate these destructive marauders. If God peopled the earth with praying men, and if he sent forth the preying grasshoppers also, it would be a useless expenditure of breath, to petition him in reference to the plague, for while men would pray, the pious grasshoppers would also prey, and the latter being the more numerous, we are fearful that the result would be disastrous to the former.

Besides the pestiferous little grasshopper can sing his song of praise to God, and prey at the same time, one reason why the Christian would not be successful in competing with them in a devotional point of view.

This year seems to be an unfortunate one. The famine in India, the inundations in Massachusetts and Pennsylvania, the tornadoes here and there, the drought in the South and West, se civil war in Spain, the trouble in Chips and Japan, the frequent murders, etc., etc., and the ravages of the Colorado locusts, all seem to indicate that a great change is about to be inaugurated-to be preceded by calamities on all sides. After all these reverses, a brighter and more glorious era will be ushered in. Let it come; the dawn will be welcomed

#### THE BHAGAVAD-GITA.

Showing the Origin of Christianity --Judalsm and the Egyptian Re-Herions.

A translation from the ancient Banakrit reveals to the world the great truth that Christna the incarnate Deity of the Hindoos was born several thousand years before Jesus of Naza-

The Hindoos were then the most highly educated, polished and refined people on the face of the globe.

Their incarnate Deity was born of a virgin, holy and pure, who was overshadowed by Vishnu, their God, as was Mary the mother of Jesus. This parallel runs all the way through the history, from his conception to his ascension to the right hand of the most High.

The translation referred to is called the Bhagavad Gita.

The American edition, which is just from the press, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, was translated by that noted scholar, J. Cockburn Thomson, and supplied to a few people by subscription.

So rare and scarce is the work that it was with the utmost difficulty that the American publisher could find even a single copy of it in England, and had to pay eight dollars for a secontl-hand book.

The edition now published, is in beautiful clear type, and is printed on the finest texture of tinted paper. The binding is richly embossed in gold and it is beyond controversy, the most beautiful and substantially bound book ever published in Chicago.

It will grace any centre table, or the private library of most exquisitely bound books. All investigators into the origin of the Egyptian, Mosale-Judaism, and Christan religions. should certainly possess the Bhagarad Gita.

#### PRICE \$3.

Sent anywhere in the United States or the Dominion and England, by mail, on receipt of the money, \$3.00, and to any other foreign country for \$3.50. v16n

\$1.50 pays for this paper one year, to new trial subscribers.

THE LITTLE BOQUET for September is now out. It is indeed a choice number, and should be introduced into every family. Terms, \$1.50 per annum; single number 15. Dr. Taylor.

This gentleman has recently given six-lectures at Havana, Ill., two at Canton, and three at Chandlerville. At the two latter places, -Miss Mary Shaw gave public scances on the stage to the wonderment of skeptics and believer. Her mediumship is, de facto, death and re-incarnation. Miss Shaw, in her propria persona usually goes to the "Land o'the Leal" and, accompanied by her spirit father, whom she sees and with whom she converses-often on matters that pertain exclusively to that country. During this visit " Hawk Eye" takes control of her organism and gives many excellent tests.

Mahback, as "Striking from the shoulder out." His lectures are reported as awakening a widespread and deep interest in those places where he has spoken. His addresses are made unusually impressive because the matter given is illustrated by absolute spirit work in the form of spirit painting, spirit photograph, slate writing, etc., etc. The Doctor lectures in Geneva, Wis., Aug. 23d, and at the four-days massmeeting in Terra Haute, the 27th and 31st, and is the chief speaker for the Minnesota Annual Convention at Minneapolis, Sept. 11th and 13th, and M the quarterly meeting for Cambridge, IL., Sept. 31st. At Cairo, Ill., he spends the month of October-four Sundays. The friends in adjoining towns will do well to secure the Doctor's services during the week evenings through October. Reasonable terms can be made, and week evening lectures are usually more profitable than Sunday lectures. Some of the preachers are foolish enough to urge Rev. Dr. Davie to meet Dr. T. in debate at Havana. We hope they may succeed.

#### The King Iron,

Our readers will find in this issue of the JOURNAL, several columns descriptive of what is known as the King Iron, manufactured and sold by the Hewitt Manufacturing Company, of Pittsburgh, Pa. This is one of the most useful inventions of the age. It is four complete flat irons in one, as the description says. It is light, easy to operate, nickel-plated and bright as new silver, and is indeed, as we know from having used one, all its inventors and manufacturers claim for it. No woman who has used one of these new Irons will ever take up with the old kind, no sooner than she would surrender a beautiful sewing machine for the old-style needle and thread, and work by candle-light. Agents ought to do a splendid business selling this new Iron. Persons out of lucrative employment will find in the introduction of this desirable and very popular invention, light work, quick sales and good profits. We know our readers will thank us for calling their attention to this chance to do themselves good, and advise all who are out of worksto write to the parties offering them and make money. We would not sell the Iron we have for ten times its cost if another could

Social Life, or a Study of the Times,

The above is the title of a pamphlet of 148 pages by Marion Todd, wife of Benj. Todd.

The work is intended to illustrate the "radicalism," that tender and to him sweet scented plant which he is afraid will receive injury from lack of harmony and love between the Spiritualists and the sexual freedomites." Marion has embodied in this little book the highest conceptions of her soul when fully inspired by the subject of her admiration-'free love."

The sentiments and practices of Moses Hull and the Woodhull fraternity generally are illustrated in her tale in a manner not to be misunderstood.

Those who have read "Moses-Woodhullism in a Nut-Shell," will find on reading this book that the author has confined herself so unmistalfably to the social-freedomite creed, as laid down in that little work, that Benjamin can have no occasion to doubt but what his companion is content to have him practice his creed to the fullest extent of their decalogue.

#### An Aged Veteran.

Brother Isaac Mead, of Richmond, Ill., who has reached the ripe old age of 81 years, gave us a call a few days ago. He has in his possession a spirit picture taken by Fisher Doherty, which he regards as a remarkable test of spirit power. When the plate was presented to him, the spirit represented thereon, Almira Newhall, who died some twenty years ago, presented herself to him, and at the same time he could discern nothing whatever on the plate. The next day, however, all at once the picture thereon became visible, and he recognized the spirit he had seen so distinctly the evening before. Mr. Mead is a noble old gentleman, and it does our soul good to clasp his hand and look into his spiritually illuminated countenance.

#### A Superb Collection of Bare Novelties.

One of the most attractive places in Chicago is the beautiful jewelry palace of Hamilton, Rowe & Co., situated on the south-east corner of State and Washington sts. Bituated in the very heart of the retail trade with unlimited capital, manufacturing themselves and importing direct, their stock is always replete with the choicest, freshest novelties in foreign and American watches, gold chains, rich jewelry, beautiful solid silver and the best quality of silver plate, fine French clocks, and every useful and ornamental article known in the jewelry trade. Their doors are always open to receive visitore as well as customers and all are recommended to favor them with a call.

J. H. STRATTON of Fish Lake Valley fails to give the State.

Worthy of Example. Many of our subscribers realizing our need of means to carry on our work successfully. not only promptly renew their own subscriptions, but get their neighbors to try the Joun-NAL for three months, or a year, as to them most convenient. We hope all subscribers will be inspired to

do the same work.

J. P. BEHRE, please give Post Office address; will then credit amount received.

H. WERBER sends money for three months subscription to this paper, but fails to give

M. MILLISON claims to be a spirit artist, and says he can be addressed care of T. L. Shaw, Saranac, Ionia Co., Mich. L. RAQUET, of Afton, Iowa, informs us that

Bro. Fishback's lectures in Iows, are creating a wide spread interest. DR W. L. JACK, medium of the Philadelphia Circle of Light, is now located for a

short time in Haverhill, Mass. J. A. SPRAR' who writes to this office, does not give his Post Office address. Do so and

your request will be attended to. THERE will be a Grove Meeting at Smyrna, Ionia County, Mich., Sept. 12th and 13th, 1874. Eld. T. H. Stewart will be one of the

speakers. DR R FREEMAN reports to us that he is located at Hastings, Mich., and is successful-

ly treating the sick. THE BHAGAVAD GITA is the Hindoo New Testament, and a most beautiful work. Address Religio-Philosophical Publishing Heuse, Chicago, Ill.

THE HINDOO NEW TESTAMENT-A most wonderful new book, printed on tinted paper and gold embossed binding. Sent by mail on receipt of \$3 Address RELIGIO PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago, Ill.

WE refer our readers to the notice of the "Grand Charity Concert" to be held at the Union Park Congregational Church, Monday evening, Aug. 31st. The object is a commendable one, and there should be a full attend-

RELIGION SUPERSEDED by The Kingdom of Heaven; official organ of the Spirit world. This is a monthly journal, established in 1864, to explain and to prove that Spiritualism has prepared the way for the second coming of Christ. 75 cts a year; free to the poor. Thos. Cook, publisher, No. 50 Broomfield Street,

B. F. UNDERWOOD will lecture at Carlisle, Penn., Sept. 1st, 21 and 3d; at Binghampton, N. Y., Sept. 6th; next at Penn Yan, Syracuse and Groton, N. Y ; and Arnot and Clearfield, Penn. He will debate with Prof. O. A. Bargess, at Cairo, Ill., Dec. 22d; the debate to continue several evenings.

THE Spiritualists and Free Thinkers of Rock Co., Wis., will hold a Basket Pic-nic and meeting, at Clear Lake, on Sunday, Aug. 30th. Dr. E. W. Stevens has been secured to give two lectures on the occasion, at 10:30 A. M., and 3:30 P. M. A good time is anticipated.

MRS. H. Morse is to lecture at Redfield, Iowa, the 15th of September; at Stewart, the beauties of what is called by E. V. Wilson, 22nd; at Des Moines, the 30th. She will be present at the Grove Meeting at Waverly, the 15th of September. Her address for the present is Nevada, Iowa.

> \$1.50 pays for this paper one year. to new trial subscribers.

The Oplum and Cobacco Habit Both Cured by the Oplum Remedy.

MRS A. H. ROBINSON, 180 East Adams St., Chicago, Ill., ESTREMED FRIEND:-You may recollect, perhaps, that I addressed a letter to you, dated Feb. 24th, 1874, enclosing \$5 for the Opium Remedy, which came to hand all right. I had used the narcotic for about thirteen years. The remedy had been received several days before I began to use it.

I began taking the Oplum Remedy early in March, conforming to the directions as nearly as I could. For several nights I could not aleep more than an hour on the average, and in about two weeks or, perhaps, a little longer, I felt myself clear of the oplum. This happened when I had not taken more than half of the

while I was busy writing notices of appraisal till quite late one night, I was suddenly and unexpectedly deprived of the taste for to-bacco which I had chewed for over thirty years, nor have I had the least desire to touch it since, and I have gained in fiesh about thirty pounds. Do you think I am right in suppos-ing it to have arisen from the Opium Remedy and action of the invisible friends? Fraternally yours,
E. A. SMITH.

Moriches, Suffolk Co., N. Y., July 19, 1874.

Grand Charity Concert.

A great calamity has befallen portions of our land. The Grasshopper Plague has visited them, and where but yesterday comfort and plenty reigned, to-day the staff of bread has been broken, the green and promising fields are a waste, the results of the year's toll have been ruthlessly dissipated, and actual want oppresses, and starvation confronts hundreds of families.

To meet this exigency, and afford substantial and timely relief, there has been projected a Grand Charity Concert, to be held at the Union Daylor of the Concert of the Con Park Congregational Church; located directly West of Union Park, on Monday evening,

West of Union Park, on Monday evening, Aug. 31st., 1874.

The press, as far as solicited, have lent their columns to this worthy undertaking. The programmes, tickets, etc., have been freely donated, and the ablest, artistic talent our city affords is cheerfully contributed to make this one of the most rich and classical programmes ever of gred in Chicago, while the entire proceeds with he devoted to the relief of the sufference from this soource.

ere from this scourge.

Tickets can be obtained at No. 78 State ot., or at any of the principal music and book stores in the city. The Randolph and Madison street cars pass convenient to the Church.

THEO, J. ELMORE & Co., Managers,

78 State Street.

# Philadelphia Bepartment

HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

### The Devil of Morzine.

CONCLUDED FROM LAST WEEK

Dr. Constans observed that the insensibility Dr. Constans observed that the insensibility to pain of the convulsed person was not accompanied by general failure of perception. He, as well as the other physicians who visited them, thrust pins under their nails, and in other sensitive parts of the body, without causing pain. At the same time the organs of sight and hearing were excited in the sick persons to extraordinary keenness. There is case reported of one, who being at Geneva, whither she had gone in search of cure, heard at a distance of thirty-five miles at least, the bells of Morzine ringing. She announced that they sounded for the christening of the doctor's baby, without any previous knowledge of the fact. The membry of the "possessed" is also marvelously developed. Many of them were said to have spoken foreign languages. -some English, some German, one used the Anvergnat dialect of French, and another was believed to discourse in Arabic. It is probable that they recalled phrases that had been accidentally printed on their brain, on some forgotten accasion, and that reproduced themselves during the unnatural condition of the faculties of the "possessed." The invulnera-bleness of their skin was yet more extraordinary; notwithstanding the severe treatment it received in the attacks of those diseases, it was seldom bruised or cut.

A Genevese clergyman assures us that be saw a child ten years old fall seventeen feet from a loft to the stone-floor below without the slightest injury. Our readers will remem-ber that a similar phenomenon was manifested, in a degree that seems incredible, by the cele-brated convulsion nairs of St. Medard. It was made a ground of accusation in the fit teenth[and sixteenth centuries. We do not know that any physiological explanation can

be given of it. The consternation that such fasts created at Morzine can be imagined. In vain Dr. Con-stans who seems to have been given absolute discretionary power by the French Government—dispersed the worst cases to hospitals in other districts; in vain he overawed the parish suthorities by a brigade of forty gen-darmes and a detachment of infantry. He tried the effect of their drums and fifes, and caused the Cure to be changed, and threatened all who dared to have a fit in public with pun-ishment. Like failure followed each of his During his presence for a few months the disease appeared to smoulder; but the following year fresh and furious outbreaks, suggestive of the presence of yet more cruel devils, took place, to the consternation of the administration, lay and ecclesiastical, of the Haute Savoie.

The Morzinoi must not, we think, be accused of extraordinary skepticism if they thought that medicine could do little for them, or of weak credulity, if they believed that Spiritual means could best meet the Spiritual evil. Several cures seemed to have been obtained throughout the epidemic by the use of private exorcisms, discouraged, it is true, by the Bishop of Annecy, but practiced by the Capuchins of St. Maurice. We can well believe that the fearful adjurations of the Ritual had power to kill or cure a convulsive patient—the whole ceremony is impressive even on the strongest minds; but it is plain that its repetition worked on the devout peasants of Morzine until they seem to have changed their Christian faith for a sort of de-mon propitiation. In their excitement they demanded a "mission" to revive their courage, be held in the afflicted valley during the summer of 1862. As usually happened after any religious ceremony of a public solemn nature, fresh evil followed. Within a week of the sermons and public meetings presided over by the reverend fathers of the mission, eighty cases of convulsions were numbered. The scenes that followed were more dreadful than ever. The newly organized authorities were powerless before an evil that seemed without remedy, and that might be propagated indefinitely through the nervous and credulous population of the Haute Savole as the renown of it spread.

As soon as the winter snows allowed, the prefet of the department determined to visit the scene of this disorder. In March, 1864, he went to Morzine, determined to try what plain speaking and common sense could do. He called together in a room some of the women subject to convulsions, and exhorted them quietly to try and return to their former pious and regular habits. They listened attentively until, at a given moment, some chance word excited them. They all fell into simultaneous convulsions, and surrounding the prefet, who, our readers will remember, is a very great personage in his department, they assalled him with abuse, caths and blasphemies. They kicked and struck him, and made as if they would tear him to pieces, and lesped with unnatural strength high in the foaming at the mouth, and contorting their bodies as no one had ever seen before. The few gendarmes present tried to help their prefet, but they were overborne. A spectator assures us that the women lifted these strong men as they would have lifted infants, and pinned them against the walls of the room, pressing their nails against the flesh of the men's faces. It is singular that no scratch was inflicted by them, notwithstanding the force they used.

Their muscles appeared to be perfectly under the control of the will that possessed them; their preternatural strength seemed nicely regulated as the soft touch of a healthy finger. With great difficulty the prefet struggled for a time against his possessed subjects; then, at a bound, one after another they all sprang through a window and disappeared. The prefet made little delay in leaving Moraine. We have heard that the calmest and strongest men receive an impression of singular uneasiness after having witnessed an attack of these convulsions. A Roman Catholic priest, well used to common illness, has told us that, having been present at a convulsion in one of the Mossine women, who had come to Geneva, he was conscious of unusual nervousness for some hours afterward. nours afterward.

The experience of the prefet did not deter The experience of the prefet did not deter Monseigneur Maginn, who had succeeded Rendu in the bishopric of Annecy, from visiting Morsine in the course of his pastoral tour. He arrived there in the April following the prefet's discomfiture, with the usual suite of ecclesiastics who attend their chief on such occasions from parish to parish. There had been no confirmation in the valley for some years and the bishop resolved to try the spiritual effects of that sacrament on some of the "passessed." We may say, by the way, that the excellent and enlightened prelate had, throughout, discountenanced exoretams. He is a man of great firmness and good sense,

and up to this date he is one of those French bishops who have not published, in their dio-ceses, the late encyclical letter from Rome.

There was of course a full attendance at the high-mass he celebrated. Their bishop was a beloved and venerated object to the people of Morzine, and we can imagine the respect and awe his presence in full pontifical dress, must have commanded. Much was hoped from the moral effect of his visit and the influence of confirmation, but what that influence produced we translate from the fetter of a worthy spectator. It was published in the Union Medicale of the second of July, 1864.

22nd May, 1864.

"Dear Friend, I went after all, on the 1st of May, to see the "possessed" at Morzine, and can assure you I have not lost my time. My imagination could never have conceived so horrible a sight. I was at Morzine at half past six in the morning. The ceremony began at 7 o'clock. I had not been five minutes in the church, when a young girl fell at my feet in horrible convulsions. Four men could not hold her. She struck the floor with her feet, her hands and her head as fast as the roll af s drum. Then another was seized, and again another. The church became a perfect hell. Nothing was heard but cries, blows, oaths and blasphemies, that made one's ha'- stand on It was the Bishop's entrance that particularly set all the people agog. Blows with the fist, kicks, spitting, horrible contortions, handfuls of hair, and caps flung about, torn clothes, bleeding hands, met everywhere my ears and eyes. The most frightful momentawere at the elevation of the host, and at the benediction of the holy ascrament after vespers, as well as when the bishops first ap peared. It was so dreadful that the by stand ers were all in tears. The victims of the dis-ease, about a hundred in number, seemed to fall into simultaneous convulsions without any previous warning. The noise was infer-Within the radius of two yards I count ed eleven. The greater number were young girls and women from fifteen to thirty years old. There was a child of ten, five or six old women and two men. The bishop confirmed some of them whether they would or no. As seized, but by the help of the gendarmes and some men who assisted he put his hands on them, even in the midst of their fearful maledictions. "Damned carrion of a bishop," they said, "why comest thou to torment us?" They tried to strike and bite him, and to tear off his Episcopal ring (which we have heard was actually trampled under foot). They spit in his face, but it was note worthy that when the bishop touched their heads in confirmation they sank down, and remained in a stupor that seemed like deep sleep. During the sermon, when any one was selzed with a convulsion, the bishop stopped and making the sign of the cross he said, "In nomine Christi tace et obmutesce." The effect was invariably good. Near me was a young and pretty woman of eighteen. She had been married a year, and had been a mother two months. After having been confirmed, lying in the arms of her father, her brother, and her husband who all wept bitterly, she cried out,
"Ah, damned carrion of a bishop, thou makest
me depart. I who was so happy in this body
on the earth. How dreadful to have to return to bell. "Then after a pause, "And I, also I, must go. I must leave this fair body, where I was so well off But when I go I have five more, and among them an old devil. It is not to-day that they will depart."

I took the woman by her hand and queationed her in Latin and other languages, but the did not reply.

The brigadier of the gendarmes baving come forward to stop her tarking, "A carrier of a brigadier, take cried, I know thee—thou art an unbeliever. Thou art a — Thou art mine." The brigadler turned pale and fell back. The gendarmes were all so terrified that every moment they made the sign of the cross. I stayed at Morzine until Monseigneur left, that is to say, till half past six in the evening. The poor bishop was utterly dis-spirited. Two or three "possedees" were brought to him in the sacristy, but he could do nothing. On my return I found one by the road side. I questioned her also in foreign language, but she got angry and replied by a handful of gravel, which she flung in my face, telling me that I only went once a year to mass, and that I was a busy-body. The com-plete failure of Episcopal influence threw the Government back on the help of medical science. Dr. Constans had, since his first visit, published a report in which he held out hopes of cure if his advice were strictly fol lowed. He was again commissioned to do what he could for Morzine. Armed with the power of a dictator he returned there, and backed by a fresh detachment of sixty soldiers, a brigade of gendarmes and a fresh Cure, he issued despotic decrees and threatened lunatic asylums, and in any case deportation for the convulsed. He fined any person who accused others of magic, or in any way encouraged the prevalent idea of supernatural evil. He desired the Cure to preach sermons against the possibility of demoniacal possessions, but this order could not well be carried out by even the most obedient priest. The persons affect ed with fits were dispersed in every direction Some were sent to asylums and hospitals and many were simply exiled from the Chablaia. They were not allowed to revisit, even for a day, their homes except by very special fa-vor. The existing health of the exiles is, of course, not well known, but we have heard of many who have attacks even now when they many who have attacks even now when they are far from Moraine. Four or five who were unfortunately kept together in an Annecy hospital, set on the chaplain, a priest who attempted to exorcise them, and illtreated him after the fashion in which they had dealt with the bishop. Whether fear has helped to stay the spiritual plague, as undoubtedly fear helped to produce it, remains yet to be proved; at present the urgunt pressure put by the French Government on the people of Moraine seems to have scotched the snake. There have been no cases of convulsions for four months. The no cases of convulsions for four months. The soldiers have been withdrawn. We need not point out the salient facts of our narrative or discuss the various theories that have been invented to account for them. We have described no incident that can not be compared and measured by phenomena recorded in earlier centuries. It is impossible not to see the resemblance of the Morsine epidemic with the resemblance of the Morsine epidemic with the demonopathy of the sixteenth century, and with the history of the Jansenist and Cevennes convulsionnaries. Some of the facts we have related are observed in a state of hypno-tism or nervous sleep with which physicians are familiar. The hallucination of which we

But the likeness of this epidemic to others that have been observed, does not account for its symptoms. The resemblance of its phenomena to some already witnessed does not, after all, explain them. Oan physiologists give the reason for an insensibility that is accompanied by such remarkable development of muscular energy? Oan they account for a preternatural acuteness of the senses? Can any physical explanation tell us why the moral marvel exists of virtue turning to vice, and pikty to hatred of God?

have given some instances, are too common to astonish us.

We have repeatedly inquired of persons familiar with the events at Morzine, if there could be any want of good faith in the patient whose symptoms contradicted received medi-cal experience. With one accord it is agreed that there is no sort of acting among any of those smitched. Nothing can be more terribly real than the trouble that has befallen them. The medical opinions that have as yet been pronounced on the Morzine evil seems to us remarkably vague. This harlequin malady unites symptoms of bysteria, epilepsy, mania, and gastric disturbance; and yet some principal features accompanying usually each of these diseases are wanting. The excellent health of the "possessed" between their seizure, seems to point out that there is no great physical mischief at work.

A physician reports of the women whose cases he observed. "They were fat and fresh looking, enjoying to the full their physical and moral faculties. It was impossible on seeing them to imagine the existence of the slightest illness."

Had we space it would be interesting to trace the strange influence of credulity on our per-ceptions. We have related facts that have been solemply attested by grave persons of good faith at Morzine. Let not our readers be startled if we readily admit that such of these facts as trench on the supernatural might be proved on analysis never to have had any exstence except in the minds of those who believe they witnessed them. But "possession" is not more curious a disease than the existence of epidemic illusions, such as we believe broke out at St. Midard among the Camisards of the Cevennes, and now at Morzine, when a whole population testifies to marvels. Has this frequent disorder of human perception been suf-ficiently examined? We do not set down those who believe in Spiritist and other marvels as knaves or fools, but as victims of a very common disturbance of the faculties that we think deserve serious attention from all interested in the search of truth.

We need not the Morrine evidence to remind us that nothing is less certain than any given, unless the organs of observation be specially sound and in high training; and to accept any act as certain we must have other witness to it than that of our senses. The Chablais epi-demic leads us into questions that concern us deeply-for it not only exhibits curious phe-nomena in those actually convulsed, but it also warns us of the remarkable liability to error of our perceptions when they are swayed by foregone conclusions.

#### The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE

iFor some time past my spirit friends have been urging me to seld to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Jouanat furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirita have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.;

#### A NARRATIVE

Of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and Katte King, given-by H. T. Child, M. D.

CHAPTER XII.

THE PHILOSOPHY OF SPIRITUAL CIRCLES.

In the lowest spheres of spirit-life into which the most debased and criminal characters en-ter, little is known of the formation of circles, ealousy and envy keep those from uniting and co-operating with each other, who, if they could do this, would accomplish much more evil than they now do.

In the sphere or plane of life just above this, which has been appropriately named that of indifference, there is but little known of the philosophy of circles, but in the next sphere or plane, that of the children, considerable effort is made to instruct them in this important and interesting matter.

It is, however, in the sphere just above this, which is that of physical development in Spirit-life, and which is really one of the rudimental spheres, that the value and importance of circles begins to be appreciated. common object of the circles here is the physical development of the spiritual bodies. external bodies of all spirits when they enter this sphere are always more or less imperfect, because of the ignorance and imperfection

which belong necessarily to earthly conditions. Classes for various kinds of physical training are to be found here, commencing around each earth, and extending far out into the realms of infinitude, where the children from different planets meet and interchange their

knowledge and their power.

In these classes the different circles take their appropriate lessons and then practice them, until they are fully initiated into them. These pursuits do not occupy all the time they are never wearisome; but are only carried so far as a pleasant attraction demands. The members of such circles are frequently attracted to those below them in spirit life who are seeking similar conditions, and also to those on earth. By this means they extend their usefulness, at the same time that they are impressing upon themselves more firmly the lessons which they are receiving.

Physical development in spirit-life depends, to some extent, upon the atmospheric conditions which surround the spirit, as it does on earth; indeed, all the surroundings in both lives have their influence, but with us it is not dependent upon food as it is with you, but almost entirely upon our association with either human beings or with spirits. This is a fact of much more importance to mankind, especially much more importance to mankind, especially the more refined and progressive classes, who either suffer or are blessed by their associates, than they are aware of. The operation of this law in spirit-life is the subject of study, and shoes who have learned it become guides to others both in spirit-life and on earth. The natural attractions of spirit bring those into associa-tion with each other who are adapted to aid in their mutual development.

The exercise of the various faculties in the The exercise of the various faculties in the spheres in associations adapted for their development, is the most common means of spiritual growth. If earth's children were aware of the vast amount of good they are doing to spirits, especially to those to whom they are strongly attracted, and for whom they feel the deepest interest, they would be made happy by the knowledge that they are blessing their loved ones.

In the formation of circles among mankind for the reception of spiritual manifestations, we can only give general directions, to be modified by particular conditions. The law modified by particular conditions. The law proper blending, has already been dwelt upon by us. The feelings of cordial geniality which results from these, will be readily perceived. In your efforts to obtain satisfactory manifestations, these feelings are essential.

There are other conditions which will aid very much in obtaining the desired results.

The circle should meet in the same rooms and occupy the same seats, with regularity and punctuality, and where it can be, the foom should only be used for the circle, excluding all other pursuits, which may be well enough in their places.

It is of the greatest importance that all selash and unkind, or suspicious feelings should be benished, that all the aspirations and desires should be for the highest and best conditions; that the purest feelings of devotion should be sought after, and in proportion as you receive the desired results, all these will be increased.

It is essential that each one should enter upon the work with such feelings, for if any one be indifferent it will mar the whole work hence small circles are generally more success ful, as the chances for inharmony or indifference increase with the numbers.

The rules for forming circles are these lat. Positive and negative forces properly adjusted as experience and your impressions

may guide you.

2d. Genial and harmonious feelings on the part of all with an interest in the subject. 3d. Regular meetings at the same place and

time; punctuality in these being quite impor tant. 4th. To follow such suggestions as the spirit-guides may give from time to time.

Many sensitive persons have suffered in cir cles, but if these rules are observed there will be little danger from this, and the most sensi-tive may find themselves benefited by sitting in such circles.

#### The Work We Have Done---The Work Betore Us .-- A New Proposition.

The voices of the people, the approval of our angelic guides and friends, and above all else, the unhesitating approval of our own conscience of our last year's work, give us strength and assurance that the RELIGIO PHIL-OSOPHICAL JOURNAL occupies an important position in the great field of Spiritual literature, and that a responsibility rests upon it, commensurate with the importance of the work to which it is assigned by the invisible intelligence that inaugurated it.

Its positive and aggressive warfare upon old theological dogmas, and its unhesitating and bold utterances is denunciation of that most vile and terrible reproach upon Spiritualism, called free love, has endeared it to thinking people, however much or little faith they may have in the great truth of spirit-communion.

The intelligence which prompted the in-auguration of this paper and gave it the name of the RELICE PHILOSOPHICAL JOURNAL, plainly foresaw the work it was destined to perform.

While it recognized the principle in nature outcropping among all nations and people on the face of the globe, called religion, it nevertheless views it as but the antecedent of the development or unfoldment of that ever-exist ing system, known as the philosophy of life.
Then it is but the rubbish that has to be removed to develop to the admiration of the soul,

a Pantheon of eternal progression whose foun-dation is co-eternal with nature kerself, and as boundless as infinitude.

The Religio Philosophical Journal's mission is to open the eyes of the people to this great truth. To make itself felt in this great work, not self-imposed, it must be positive and aggressive against error wherever found.

While timidity is an ingredient foreign to our nature, yet the obloquy, the foul breath of alander, the positive efforts of enemies, yet professed Spiritualists, to divest us of our good name and well earned popularity among our peers where best known, to the end of crushing out our paper, has been as keenly felt by us as similar treatment would have been felt by any other man not devoid of sensitiveness.

Like other men we have our love of appro-bation, but at the same time our love of truth and justice so far predominates as to prompt us to forego all applause from enemies, suffer reproach rather than make one jot or tittle of sacrifice of principle.

Heaven's choicest blessings have often been invoked uppn our head, and they have far outweighed in results the anathemas from the cess-pools of infamy.

At the inauguration of this institution, not only the trials, adversities, calamities and calumny to be encountered, were foreshadowed, but the magnificently grand and blessed re sults of our labors were portrayed to our as-toniahed vision. Much of the former we have since been called upon to endure. Our faith in the promises made, and often repeated by angelic friends, has continually buoyed up our spirits and prompted us to renewed efforts. The spirit of love and encouragement has been from time to time, as necessity seemed to de mand, showered upon us from the angelic spheres, in a manner little to be comprehended by the great mass, aye, not even by the most advanced Spiritualists.

Now, as the rubbish of free love is nearly removed from the great ship, laden with angelic love and light, we see looming up in the no great distance a greater, and by far more agree-able work for the RELIGIO-PHILOSOPHICAL JOURNAL.

As that distance is shortened, we feel that ew and fresh inspirations await, and that we shall enter upon our ever-increasing duties under it with even greater zeal, more potent power, and with largely increased facilities to meet the wants of the millions who are albeing stirred to the innermost recesses of their souls, to seek for more knowl-edge of the hereafter, and to inquire into the philosophy of life.
We are assured that the RELIGIO-PHILO-

sophical Journal was pre-eminently inau-gurated to supply that mental food so necessary for the development of that philosophy which is to feed and refresh the millions of thinking people now eagerly seeking for, and craving, more light.

Two numbers more close the sixteenth volume of this paper. Eight years of incessant toil has rolled into the past, and the thoughts incident thereto have helped to make up the web and woof of our being.

Readers of the RELIGIO-PHILOSOPHICAL JOURNAL are found scattered over 'he civilized world. They are found by many thousands in our beloved land where Modern Spiritualism was first ushered in, and by here and there one

in foreign countries.

Without boasting or saying aught that should, in the least degree, militate against our cotemporaries in Spiritual literature, we can truthfully affirm that the RELIGIO-PHILOsormical Journal has now a larger circula-tion than all other Spiritual papers combined, and yet our circulation is nothing to boast of,

disseminated among the masses. The onward march of free thought must be recognized, and old systems based on shams, frauds, and deceptions, which hold men's minds in servitude, must be uprooted and eradicated by the disintegrating power of positive light and knowledge, to the end that the new spiritual, the good and beautiful Pantheon of Progress may appear in all of its dazzling beauty, to the gaze and admiration of the world

We call the roll of all true Spiritualists and sound the clarion trumpet to awaken all lovers of angelic communion to the great duty and necessity of holding the bescon lights they possess high aloft, that others may, as they have been, be guided in the way to spiritual truths and angelic com-

Friends, do your part well, and we will do ours; and this is

WHAT WE WILL DO

We will continue juntil notice to the contrary) to send the RELIGIO-PHILOSOPHICAL JOURNAL to any new trial subscriber three months for

- TWEST! PI'S CENTS.

We will renew any trial subscription, be it a twenty five or fifty cent one, for

ONE THAR LONGER FOR ONE DOLLAR AND FIFTY

And we will take new yearly trial subscriptions for the same sum, viz. one dollar, and fifty

Once, a Brother complained because old subscribers had to pay regular rates—\$3 per annum or their subscription, while we were giving it three months to new trial subscribers for ticenty fire cents.

We reminded him of the parable of the Kingdom of Heaven and the Householder, to be found in the 20th chap, of Matthew, 15th verse capecially, and asked him if he had any more right to complain than those laborers "that had borne the heat and burden of the day". If any one should ever hereafter enter

a like complaint, we respectfully call his at-tention to the same parable.

Our regular subscription price is as low as any paper of the kind can be afforded, paying current expenses and giving a decent support to the publisher. We could never have sent out our pape free to the poor, and at nominal prices to new investigators, nor could we make this new offer, if we had no other means of meeting incidental expense, than the receipts from subscriptions. Sixteen hours of industry per day through forty long years of manhood, has brought us to that competency, and that too, without a single deviation from the line of integrity in our dealings with our fellow men, which enables us, in this the evening of our life, to aid with a liberal hand, in disseminating knowledge of that land to which all mankind, with fear and trembling steps, are rapid ly tending.

The scales of darkness have already fallen from millions of eyes. Our beloved JOURNAL has been, and yet is, a lamp at the feet of tens of thousands to guide them in their onward march.

Is it too much to ask all such to engage once more in presenting this new proposition to all of their neighbors and to urge, is acceptance? And will all who have beef, or now are, trial subscribers, accept it? Let every one do his part faithfully and promptly, and they will swell the subscription list to such dimensions that we shall be enabled with our then paying advertising patronage together with a small profit on each subscription, to reduce our regular subscription price as low as any secular paper of equal size, and equal amount of original matter; and not only that, but you, friends, will aid in hastening on the time that we shall be enabled to put a daily speritual paper into the hands of the people, worthy of our cause.

Come, friends, let us work together. Bend up the subscriptions as promptly as possible. The third issue after this will commence the seventeenth volume of the RELIGIO-PHILOsophical Journal. Of that number we shall print several thousand extra copies to fill the many new subscriptions that will come in before that time, and we shall continue to receive and fill subscriptions under this proposition for two weeks after we give notice in this paper of our intention to withdraw it. Now is the proper season of the year to subscribe, and to begin with the commencement of a new volume is always desirable.

Address, S. S. Joyes, Adams and Fifth avenue, Chicago, Dr.

\$1 50 cents renews trial subscriptions one year.

### Business Aotices.

### Live Agents Wanted

To sell DR CHASE'S RECIPES; or, IN-FORMATION FOR EVERYBODY, in every County in America. Enlarged by the Publisher to 648 pages. It contains over 2000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Exclusive territory given. Retails for \$2.
Agents more than double their money. Address, DR. CHASE'S STEAM PRINTING HOUSE, ANN ARBOR, MICH. , v16n22113

#### For Moth Patches, Freckles

and Tan, ask your Druggist for Perry's Moth and Freckle Lotion. Which is harmless and in every case infallible. Also, for his improvin every case infallible. Also, for his improved COMEDONE and PIMPLE REMEDY, the great SKIN MEDICINE for Pimples, Black Heads or Flesh-worms, or consult B. C. PERRY, the noted Skin Doctor, 49 Bend St., New York. visnoted

BOOK

AGENTS

Bood for borne and bestimeshie
en our great \$1.00 books, Parsocas.
Lers or Woster and Payments Low
or Man, Raglish and German.
105.00 copies soid. Demand still
palt on good orders. Address N. D. Temaress & Co., Publishers,
87. Levin. Mo.

#### C. W. KATES, ASSET AND DRALBE IN

Spiritual and Liberal Books. P.O. Box 3244 CINCINNATI, O. . Orders for any kind of books filled on short notice. Catalogues mailed when requested. Books delivered at publishers prices free of postage.

A G E N T S by Asonia everywhere, Hale or WANTED. From 85 to 815 per day made by Asonia everywhere, Hale or WANTED. I M. HALL & CO., 858 Falton

The choicest in the world.—Importers' prices—largest Company is America—staple article—pleases everybody—Trade continually increasing.—Agents wanted everywhere—best inducements—don't waste time—send for Circular to HOREST WELLS, 45 Years Sir, N. Y., P.O. Box 1882. visualities

### The Fall of Man,

Critically Reviewed. This pumphlet, with other Theo-logical and Rational Tracts, including a Frelude to a projected new catological work, harmonising Science and Religion in adaptation to an age of free thought and Iberalian, will be sent free to those successing a visua-to the author, M. B. CRAVEN, Richboro, Sucks Co., Fz.

#### A BIOGRAPHICAL SKETCH Of John W. Palsifer.

BY PRANCES H. M'DOUGAL.

His form has gone from our midst, but his virtues live forever. Joyful must be the change from the struggles and suffering of the earth-life, to the freedom and peace of heaven, and yet I know his tender heart clings to its kin, and weeps for the corrows of his be-

With an intellect at once broad, bold and fine, he was capable of commanding a wide and varied sphere of thought and action, and this broad intellect was well balanced by the moral power—the large love nature, that owned a godlike sympathy for every buman beowned a godine sympathy for every boman being, and every living creature. Nor were his great powers ever protruded. His best friends could scarcely know their full extent, they were so closely veiled by a rare modesty. But all who knew him felt the benignity of his presence, the entire earnestness and truthfulness of the character, and the grand honesty, which amid the remorance se lifshness of the which, amid the remorseless selfishness of the money-getting world, always kept his hands, heart and conscience; clear-free from the corrosive stain of ill gotten gold. He was truly one

"Where every god did seem to set his seal, To give the world assurance of a man."

John Webster Pulsifer was born near Canandaigus, N. Y., Dec. 8th, 1819. When only two years old his father died, and his mother with her little family of four young children removed to Plymouth, New Hampshire, her former home. She owned a house and one acre of ground in the village of Plymouth; but not being strong, she probably could not have done better, than to give two of her children homes with their respective uncles. By her trade, that of a tailoress, she supported berself and the other two children; but she had no means to spare toward the complete education of her children; but notwithstanding the great disadvantages they labored under, they all became very superior persons. Barah, the oldest and only survivor of the family, became a teacher very early, married young, and is still

living in San Diego. Charles, the second, was-appointed a missionary among the Cherokee Indians, and reached them in the fall of 1842. There he remained six years, in the successful prosecution of his appointed work. During his residence among them he rendered important assistance as physician, often going many miles to attend the sick His own health and that of his wife became impaired, and they returned to New England, deeply regretted by the Indians, who said, "Who shall now be our doctor and

who said. "Who shall now be our doctor and teacher!" They parted with prayer and the singing of their own familiar hymns, while the weeping, at times, checked their utterance.

After revisiting his former home, he was sent, in November, 1848, to Odonah among the Ojibways, and remained there about six years. Pailing health and defective sight now compelled him to resign his chosen work. He retired from the field, and in 1856 settled on a farm in Illinois. But his health continued to fail, and his sight grew still more dim, until he was nearly blind. He suffered repeatedly from partial shocks of apoplexy, which finally caused his death He was found dead in a field near his house, but a short time after he

Joseph, the youngest child, was a physician, and a graduate from the Medical School of Columbus, Ohio. He removed West and practiced with great success, during the terri-ble rage of the cholera, not losing a single pa-tient. He emigrated to California with bis Brother John, gave up the practice of medicine and finally settled on a large tract of land near the town of Cohisa, where he married the widow of Dr. Seneple, who, it will be re-membered, published the first newspaper in

John, the subject of this sketch, at the age of three years, went to live with his uncle, Moses Pulsifer, who had received as his inher-itance, the old homestead, a sterile New Hampshire farm, which his grandfather had cleaned off and settled upon in 1769

Here I digress for a moment, and copy

verbatim, from the proceedings of the Centen-nial Celebration of the settlement of the town of Campton, N. H., the following paragraph: "Joseph Pulsifer from Ipswich, and his wife from Newburyport, came here in 1769. She was eighteen years of age, and came on horse-back, upon a pillion, riding behind another person, and never having been upon a horse before starting on their journey into the wilderness. They settled at first near, and a little south of the church, as it now stands. He afterwards sold his dwelling for a place of worship, and removed to the hill-Pulsifer Hill-in the south part of the town. There in the midst of difficulties, common indeed to new settlers, but of which we can at present form no adequate conception, they brought up

a family of ten children. "One of these, and the only surviving one, John, now aged 92, is still living within a quarter of a mile of the place where he was

"At the tender age of six years the little John was harnessed into hard work. Rising in summer at 8 o'clock, his day was not finished until nine in the evening, making a heavy hard stretch of eighteen hours; and from this time he had only one month's schooling in the year, and that always in the severe New Hampshire winters, for which, through sleet and snow, he had to walk several miles. Yev under these disproportioned hardships, his sweet hopeful spirit, still bearing up bravely, looked at the world with a merry eye. He was, in fact, of a very mirthful dispositio and full of funny pranks and tricks, which he was frequently playing off upon some member of the family; while, at the same time, he was so skillful in his movements as generally to escape detection. It may be that this trait of temper saved him. And it may be—and probably was the case—that angels, seeing and foresceing what his uncle little dreamed of the infinite possibilities to which, with good educational advantages he should attain, interposed passages of spirit-teaching into his otherwise almost blank existence, giving strength, meanwhile, for the daily task, and sweet, healthy, hopeful dreams to the nightly alumbers. Verily we might say to the world there is more such teaching "than is dreamed

slumbers. Verily we might say to the world, there is more such toaching "than is dreamed of in your philosophy."

And this young life, so utterly devoid of leisure, and even of sufficient rest, had no time for those numberless amusements, and youthful delights, which always render childlife so attractive, and to which one turns, even in maturer years, to gather the crimson tints and sliver light to warm and enhalo the dull, practical present. There were, indeed, no nursery tales for him—no enshrined Mother Hubbard; no enchanting Mother Goose; no little Kinsfolk among the Fairies; no Jack the Giant Killer, or Little Red Riding Hood, to listen to, with the not quite all-belleving wonder of simple childhood. And the young mind, theated of what belonged to its present, took precoclous strides into the future, anticipating the taste and discrimination of maturer rears. And very early was developed a taste for the higher orders of literature—works that are generally to children sealed secrets, which

they have small temptation to open. When a a mere boy he walked from Campton to Con-cord, to hear Daniel Webster. I am not certain of the distance, but I think it is about thirty-six miles, leaving home at 2 o'clock, r. M., and reaching Concord in time for the speech. His mother's maiden name was Webster, and she was a relative of the great Daniel, of which she was very proud; but the man Johe, had too intense individuality—too grand a selfhood—to feel himself ennobled by the shadow of any other man, however large it might be.

Among his other activities, John was very fond of hunting, and has lain out many a bleak winter's night for the purpose of capturing a fox, and thereby secure the bounty offered by the county for the scalps of that animal, the scene of his vigils being Pulsifer Hill, now better known as Mount Prospect-a

famous summer resort for tourists en route for the White Mountains, and overlooking the beautiful lake of Winningleogee. His eldest daughter, spring of this period, says, "I well remember heating him tell with what enthustsam he first read 'Paradise Lost.' It was one night while sitting up with a corpse, the lofty sentiments, the sublime conceptions and the sonorous roll of the rythmic verse, went over him like an organ peal, thrilling to the inmost depths of his responsive and

sensitive soul." He was very young at this time, probably not more than 13 or 14

Again the daughter writes, "I have in my possession a little book which he compiled when he was sixteen. The selections are excellent, including some of the best of our best authors There is one by Mrs. Hemans, which I do not remember to have seen before, beginning thus

"The dead, the glorious dead-and shall they rise? Shall they look on thee with their proud bright eyes!"

He early developed a preference for politics, theological, philosophical and argumentative reading and discussion. Whittier was his favorite among our American poets. He was always studious and fond of books, and accumulated quite an extensive library. He always had a library by him, even in these mountain solitudes, and among the busy haunts of men. When others sought the gaming tables and saloons for smusement, he turned to his faithful and constant companions through all vicissitudes-his books. And whenever he could, wenld allure men into his cabin, and read to them, hoping thus to rescue their evenings

from gambling and other vices.
"I must tell you of an elegant violin of curled maple, that father made in his younger days. It was in the possession of my aunt; and to me it was a model of beauty, because the dear, dear hands of my sweet father fash-loned it. O how I wanted that instrument for my own; and how much more I want it

Setting saide the cruel overwork, uncle Moses was always kind to the sensitive boy who, spite of all the seeming exactions, and real hardship, cherished for him a deep and tender regard. He seemed, indeed, to have the happy genius of the bee, extracting pure and wholesome sweets from hard ways and bitter

John remained with his uncle until of age, and then went to learn wagon and carriage making, painting, and cabinet work, and was a very superior workman. In the shop where he worked, then a Court House, Webster de-livered his maiden speech.

After his trade was learned he removed to Lowell, Mass., but before establishing himself in this, be took's contract to graft a large number of fruit trees for Amos Lawrence, thus showing how the "universal Yankee" genius crops out in all directions.

On the 2d of April, 1844, he married Miss Selina Hermann, of Derby, Vermont, which proved one of those true and rare relations which occasionally manifest themselves in our cross-cut social system.

In July, 1845, he removed to Lycoming, Penn , and the next year to Iowa, 1 finally settled in New London, Henry County. Supposing he had established himself permanently, he made arrangements for reopening his proper business; but painting proved so sojurious to his health, he was obliged to relinquish it, and the climate was such as to induce in his system ague and congestive chills. He soon saw that he must leave lows, or die

prematurely. Mr. Pulsifer had been one of the pioneers of the great Anti Slavery movement, originating in New England, and enjoyed an extensive acquaintance with all the prominent men and women engaged in it. He was a personal friend of N. P. Rogers, of Plymouth, N. H., s radical anti-Slavery man, whom the Congregational Church of that place ostracised, and would not permit him the use of their house to promulgate his unorthodox doctrines of Human Freedom and Human Rights. he first went to Iowa it was unsafe to utter anything bearing on the Anti-Slavery senti-ments, the Pro-Slavery feeling ran so high; and they threatened to mob him, and even to take his life; but nothing daunted he spoke fearlessly in the cause of truth and right, and was ever unsparing in his denuncistions of oppression and wrong. The popularity and power that are bought by dis-honesty or a compact with wrong, had no

"He would not flatter Neptune for his trident Nor Jove for his power to thunder.

On the 11th of March he set out for California, and after a tedious journey of six months over the plains, and the sufferings incident to

such a trip at that early day, he arrived, and immediately set kimself to work.

He followed mining with in the rent success in various parts of the State, until November, 1861, when he discovered the Cresent Mine in Indian Valley, Plumus Co., which he developed, and sold in 1868. This proved to be one of the best paying mines in the County. Before this he had discovered a valuable mine in Geneva Valley in the same county, which he also sold, and purchased a ranch in Indian Valley, expecting to bring out his family.

He sailed from Ban Francisco, Oct. 3d, 1863,

after an absence fram his family of almost fourteen years—a most cruel separation—as his letters which lie now before, me abundantly prove. They are full of the deep, eloquent heart-breathings of the self-exiled husband and father, and in many instances shadow forth the great honesty of the man, who could not,

the grest honesty of the man, who could not, even for the long-coveted reunion, taint his clean hand with the rust of ill-gotten gold.

When he returned to Iows, an old grey haired gentieman, a former opponent, a strong pro-glavery man, met him in the Methodist Church one Sunday, and grasping him warmly by the hand, said, "Well, friend Pulsifer, we're all abolitionists now." The change that public sentiment had undergone in his absence of thirteen years, was gratifying indeed to the faithful worker, not because it brought him—but fruit on the popular side.

Mr. Pulsifer began to investigate Spiritualism in 1851, and read Davis, Brittan, Edmonds, and Harris' Poems with much interest. This was an epoch in his tife; for he was thereby convinced of the immortality of the soul. The wanderer once mage was to be an exile.

In Feb. 22d, 1865, he again sailed from New York; and arriving in California, he located in San Jose, where he purchased property, and finally brought there his family. Here he remained until 1867, when he removed to Shaw's Flat, Toulumne Co., where he re-mained through 1868, and then returned to Indian Valley.

His death was caused by the culmination of an exceedingly painful disease, from which he had suffered intensely for years. During the last painful attack, he was confined to the bed only eight days. During his entire illness he manifested the most remarkable patience, sweetness of temper and intense love and grattude for all his friends. He was con-selous of the approach of death 24 hours be-fore the change came. He predicted the hour he would go, and requested those about him to make the occasion as cheerful and pleasant as possible. For twelve hours before his death he saw distinctly spirit forms, and flowers, and described them; but could not say all he wished. The night before he died, the angels showed him a rich, ripe, red apple, broken in two; and soon after that, Mrs. Pulsifer saw a ripe bunch of wheat in his hand-all indicating that he was ripe, and ready for the Reaper, Death.

He died full in the faith, which had been so many years his support and solsce. in all respects a self-made and self-taught man, with a genius that made the most difficult things easy, and the most adverse, possible. His refined feelings and affections, his sweetness of disposition, his rare generosity, his high intellectual endowments, his stainless moral character, and all the elements of his pure and noble life, have not left us. Their immortal memory lives in many hearts, that will be made better and happier, for the sweet aroma it inspires.

#### IN MEMORIAM

He has gone from our midst to the brautiful clime Where the Waters of Life in sweet melody

chime, Where Rivers of Rapture in fullness o'erflow, And above him the Stars of Eternity glow.

But list to the music he breathes on the ear; To my dear ones I come from this Love-lighted sphere:

I lave in the strength of this wide-spreading And inhale for my healing the Spirit of Balm Where bright waters leap from the Fountains

of Joy-Whose excess never sickens-whose sweets never cloy— And blooms of the Asphodel softly unfold,

I drank from a chalice of Heaven-born gold! To my bosom I'm folding the Loved of Lung I embrace and caress them with rapture divine-

No death in the Future-no cloud in the Now, ,To dim the deep eye, or o'er shadow the

But the lovely perspective beams fair on the With its on flowing Love and its inflowing With hand clasping hand-soul responsive to

We're united while ages in sympathy roll! And the spheres of the Higher, like hills far away, Lift their heads into regions of shadowless

I shall climb to the summit, with step undismayed, Though mount over mountain the steep is arrayed:

To the highest I aim, and my earnest shall be The heart of the faithful—the foot of the With no cloud to obscure the highway of my I ascend to the Mountains of Light-

Where Truth in nude pureness the pure may behold The shining form laved with her tresses of

And Wisdom and Live in their beauty all The Graces of Heaven, with no shadow be tween. My earth-sorrows pass, like a strange dream

away; I awake to the life and the beauty of day; For the sbarp thorns of Trials now bloom on the rod: And all darkness subsides in the glory of God. Merced City, Cal.

#### Wonders Will Never Cease.

STATE OF ILLINOIS, | 84. Grundy County,

Personally appeared before me, Capt. L. H. Nash, who, upon oath says: I am 53 years of age, of good, sound body and mind; have never been subject to somnambulic conditions, nightmare or abnormal conditions of mind whatever; that on or about 2 o'clock in the morning of July 12th, 1874, I awoke from a pleasant dream, in which Henry Rutherford, deceased, who died May 4th, 1874 at Morris, Illinois, was the principal actor. I immediately arose and sat on the edge of the bed- in a perfectly awakened, conscious and normal condition—when I became terrified by distinctly recognizing before me the form and features of the late Henry Rutherford, who appeared standing before me, and, with the exception of a grave and solemn countenance, the same as I had known him for the last 18 months previous to his death.

I involuntarily extended my hand, which he grasped cordially and shook. He then took a hair, turned its back in front, and sat down His hand was cold and clammy, and produced His hand was cold and clammy, and produced an indescribable feeling I never shall forget. While extending the hand, and while yet, standing, I asked, "Henry is this you?" He answered, "Yes," and seated himself. "I thought you were dead," said I. "Yes," said he, "my body is dead and buried, but my spirit is here." "Henry, is there a Heaven?" "Yes," said he, "there is a heaven." I then asked him, "Is there a Hell?" After quite a paneer, the answer was "Yes, there is a Hell." pause, the answer was "Yes, there is a Hell, but not such hell as generally supposed." I saked. "How are you fixed as to your situa-tion?" He smilingly replied, "I am in heav-en." We thus conversed on different topics for a long while, but mostly on matters rela-ting to his sphere of existence beyond the grave. While thus holding a familiar chit; chat with my old friend in the cabin of my boat one of my hands came on deck. I tushchat with my old friend in the cabin of my boat one of my hands came on deck. I tushed around, opened the window, and said to him, "Henry Rutherford is here; come in." But, when again I looked where he had been, there was but an empty chair.

I reiterate, I never was more sane, wide awake or conscious in my life, than on that occasion, and I am not mistaken in the three senses through which I saw his form. I felt his hand, and heard his voice, which to me is proof positive that in some incomprehen-

sible way, to me inexplicable, I. was in direct

communication with the dead. He came as he told me and others that he should provided he died first and it was possible to come. I am not addicted to the use of epium, liquors of any kind, nor tobacco, except to smoke occasionally. My habits are regular; am free from disease. I have been raised and educated a Catholic; having connected myself, by "being found worthy," with the brotherhood of Free Masons, I suppose myself severed from the Catholic Church. I am virulently opposed to Modern Spiritualism in every form of its different phases, hav-ing no sympathy, regard nor belief in it.

L. H. NASH Subscribed and sworn to before me, this 3d day of August, 1874. N. McBRIDE, Justice of the Peace.

We certify that we are intimately acquainted with Capt L. H. Nash, who makes the foregoing affidavit, and know him to be a gentleman of good moral character, without any bad habits, and fully entitled to respectability We were also personally acquainted with Henry Rutherford, decea during the time he lived here with us in Mor-

Witness our hands, at Morris, August 3d, 1874

JOHN ANTIS B. F HALL.

J. B. JONES.

#### To Nash.

There will be many comments made upon the above case by parties who will ascribe the phenomenon to different causes, such as the effect of a debauch, nightmare, revery or a perverted mind, brought on by over exercise of mind or body, an indigestible supper or poor whisky, either one of which is capable, as is well known, of materially disturbing the harmonious and beautiful functions of the brain. All minds that have put forth useful and scientific truths, have been thus foully

Judged by the popular mind.

A due amount of scepticism or credulity is praiseworthy, when the same is controlled by reason, but an unlimited control by either over a man is alike prejudicial and detrimental. The sceptic doubts all, which makes him a bigot; the fanatic believes all, which makes him a fool: but he who follows in the wake of events with an unprejudiced mind, and judges occurrences of life according to their real worth from his highest standard of development, without prejudice, favor or partiality, is the truest logician and philosopher, whose free-and unbiased mind is capable of explorring the secret and hidden causes of natural phenomena through observation and experiment that would never be revealed through minds which are satellites to other suns.

We admire the taste of Milton's devil, "who would rather reign in hell than serve in heaven." Mr Nash presents a bold, honest, earnest and defiant front, being well aware of the oblequy to which he is subjecting himself; he considers himself but a unit in the play of forces, the modus operandi of which he knows nothing, and that the inexplicable phenomena to which he has been subject is a matter for experts among the most scientific and cultivated minds, and per force belong to see public to be adjudicated upon its intrinsic worth, and apon its merits. He is a Free Mason, which bespeaks truth, honor and virtue, the three characteristics necessary to adorn a lodge, "if found worthy," to quiet all caviling in re-gard to the worth of his statement and that there should be no misconception in regard to his condition when he was thus through laws unknown to him brought physically in being with the dead he voluntarily took upon himself the solemnities of an oath, not that this flanking was necessary to verification, but an adjunct of much weight, with most minds. He questions his sense of seeing and he extends his hand to confirm his sight, the hand was immediately grasped in a friendly grip, which has left a lasting impression which will never be forgotten; that cold, clammy, deathlike touch present with him. So positive is he that he had within his grip the hand, and that he was looking upon the actual form of his old friend, that be proceeded to question him, "Henry is you?" "It is," was the mediate response. you?" "It is," was the mediate response.
"I supposed you were dead." "Yes, my body is buried, but my spirit is here." indulged in a long conversation with his trans-mundane friend who was redeeming his promise, that if there was a possibility of returning and acquainting him of the truth of immortality he should do so. This he has done

# Boices from the People.

WYKOFF, MINN .- A. N. HOFF writes .- I have not the money at present to renew my sub-scription, but will send it before the lat quarter is up. Please put-me down for another year and oblige a ceeker after truth.

It gives us pleasure to aid all seekers for truth, to the utmost extent of our ability. You will find your paper marked C which means continued oncredit.-ED, JOURNAL

NEW YORK CITY .- 8. W. Britton writes.would not be without the RELIGIO-PHILOSOPHIN cal Journal under any circumstances, as it is my sormon every Sendor, and your paper should be sustained if for no other reason than the stand you have taken in relation to free-love.

MANTUA, OHIO.—D. M. KING writes.—The friends of Spiritualism held their yearly meeting yesterday (Aug 2nd) in Vaughn's Grove, near Mantua Station, with the largest attendance from all directions that has been for some years. Everything went of all directions that has thing went off all right; a good time in general.

GLENWOOD N. Y.-S. N. Blakely writes.-I have read your Taluable paper for one year next mouth, and paid for it. You took the stand on the Woodhull doctrine that no other editor dared -rather severe at times, but as you under stood her better than the people generally, I can but admire your independence and easy go on and keep the world posted.

BRADLEY, ARK .- F. M. Marks writes, - I am well pleased with your paper. Give it to the free-lovers heavily. The cause is advancing here. Seven persons have been turned out of the Methodist church for refusing to quit holding communication with their spirit friends. There are several writing mediums here, and the cause is gaining ground. I will do all I can to increase your circulation.

PRAIRIE DU SAC, WIS .- L. Brigham writes —I feel truly grateful to you for your kindness in Sending me your paper for so small a price; it is a great favor, and may the angels bless you far the work you are doing for mankind as well/as me. I feel that you will prosper, and defeat Woodhullism in the bud. This world is coryupt enough without the existence of her infanous

ST. PAUL, NBB.—C. M. Robinson writes.—For nearly six months I have been furnished with the RELIGIO-PHILOSOPHICAL, JOURNAL, which I have perused with decided interest, and permit me to say I am proud to see so many of my confreres engaged in theological reform, and the many other brilliant minds with whom I am revocally and by reputation well sequeinted. The clouds which have so long darkened our theological sky are rapidly passing away.

GALESBURG, ILL .- Dr. J. C. Williams writes. sat for three months. My wife was among the number. She says that she feels lost without it as it gives such a bright and beautiful glimpse of the Summer-land. Brother Jones, if it were not for the truths of the Spiritual philosophy, the future would be dark indeed.

SANTA FEE, MO .- Mary F. Blackburn writes. I feel constrained to say to thee that I have not lately seen anything that so toughed my sympathy as did the appeal from the Jollet State Penitentiary, made by Charles Wells. Your humane answer tombed every tender, shord of my nature. Were I not so poor, I would send thee the money to furnish every convict, with a copy of the truly to furnish every convict with a copy of thy truly valuable paper, each succeeding number of which seems to grow better. May the kind angels guide and strengthen these in thy noble work. Ever thine for the truth and right.

There are hundreds of thousands of Spiritualists who are abundantly able to contribute one dollar or more, without ever-feeling the loss, to make up a fund to send the RELIGIO-PHILOSOPHICAL JOURNAL, not only to the inmates of prisons to aid them in their efforts for reformation, but to the thousands of poor widows and orphan children who would gladly read it but poverty forbids. Many of them, worthy Spiritualists, to maintain

caste in society contribute largely to popular churches (In which they have no faith), but forget to aid us in this noble work of disseminating knowledge shove referred to.

May good and toving angels inspire them to aid us in the noble work of enlightening and elevating the souls of down-trodden humanity to a sense of a higher and nobler life. - Ep. Jounnal.

RURAL, ILL -B G W writes -If the record be true, Moses' God says: "I will send wild beasts be true, Moses' God says: "I will send wild beasts among you, which shall rob you of your children"; and God sent, or permitted, "two she bears to tear forty and two children" who said to Elisha, "Go up thou baid-head" (Levt. 26: 22, and 2 Kings 2 23, 24; How unlike Jeaus, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Balam says, (Num. 23: 19), "God is not a man that he-should lie; nor the son of man that he should repeat." This contradicts Genesis (6: 0. 7), which says: "And it repented the Lord that he had made man, and it grieved him at his heart. And the Lord sald, I will destroy man whom I have created from the face of the earth; both man and brast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them."

SYRACUSE, N. Y .- Mary Clute writes .- I hope and pray that friends will investigate this beautiful philosophy and learn for themselves that our departed friends do return and communicate with us and are hovering around us here on earth, try-ing to fit and prepare us to fulfil our mission here and be better prepared to enter our beautiful home in the spirit-land. Oh! what a bleased thought to know and feel that they are about us trying to cheer our lonely hours when ever we are feeling sad or lonely. Who can deny these things that are making us more noble in all our aspirations after knowledge and wisdom. I am sixty four years old, and fifteen years since I commenced investigating this heavenly and and most glorious theory of spirit communion. Oh! that all could know and feel the grandeur of its teach-ings and be made happy as I have been through Spiritualiam.

Spiritualism.

SAINT PAUL, MINN.—M. C. C. Flower writes.
—In the JOURNAL of Aug. 15th, appears the following, over the signature of Jesse H. Lover, of Stillwater, Minn. "In his manifesto" meaning E. V. Wilson's, he falls to explain why he took the part of a professed free-lover, in Minn. "even to the dividing as under of our state association." The above quoted remarks would not be worthy of a passing notice, were it not that its publication places the Minnesota State Spiritualist Association, in a wrong position. It will be news to the large mass of Spiritualists, who assembled a little less than one year since, in annual convention at less than one year since, in annual convention at Minneapolis, to learn through this Stillwater brother that our state association has been divided asunder, by the free-love action of E. V. Wilson. It is a well known fact that our State Association is a superior of the control of the contro stion, was never in so flourishing a condition as at the present time. I have not the pleasure of an acquaintance with the Stillwater Brother above referred to, but so far as I know, there has been but one withdrawal from our State Association in but one withdrawal from our state Association in the past two years (there may have been more but I do not bring them to mind), and the party withdrawing was disgusted with the association, for the simple reason, that he was not elected President at the annual convention some two years since. As to E. V. Wilson, he possesses very little influence with the mass of Spiritualists of Minnesots at this time. We are making extenslve preparations and arrangements for our forthcoming annual convention. We have engaged Prof. T. B. Taylor as one of the speakers, and expect K. Graves and others; we are also making arrangements to have a medium for materialization.

Mrs. Weeks, the fine Chicago test medium, has just arrived in our city and will remain until after he convention, where she will be in attendance. CHELSEA, 65 Washington Avenue, MASS .-

A. E. Carpenter writes, —Campmeetings are the order of the day among the Massachusette Spiritualists, and large numbers of campers have congregated at the rallying points, Harwich, Silver Lake and Lake Walden. These meetings are all over now and reports of the most favorable charover now and reports of the most favorable character come in from those who had the pleasure of "tenting on the old camp grounda." My tot was cast among the Walden Pond division, and a very pleasent lot it was. For twelve days we staid out in the grove on the borders of the beaktiful lake and heard lectures, held circles, played, croquet, went tecting, awimming and fishing, danted, sang, laughed, taiked, and had a real social, heaithy, hearty, good time. I should think that the Spiritualists all over the country would follow the example Massachusetts has inaugurated and example Massachusetta has inaugurated and hold meetings more or less in every state in the union. These out-door meetings, there is nothing like them. I candidly believe that they are doing extreat work in advancing the interests of Spiritualism and free thought generally. One day we were addressed by a Baptist minister, that is, he was a short time since, and still is a member of the Baptist association, but preaching to an independent society now. His lecture was to an independent society now. His lecture was grand and very tadical, showing that the spirit of free thought and expression had so moved upon him, that the shackles of a false theology had ceased to enslave him. He says that the people are all ready to accept these advanced liberarideas but the ministers have not the courage to preach them. He dared to speak, and a few old fogies refused to let him have the church wherein to preach such heretical doctrines. So he went out and took the congregation with him. They got another place for him to occupy, and he has since been free to speak as the spirit cave him utterance been free to speak as the spirit gave him utterance without reference to articles of faith of any written creed whatsoever. There are many other ministers who have to preach that which their souls abhor, that could make themselves free in the same way, did they but try. We miss Denton very much at our campmentings, Years past he has always lifted up his voice with no uncertain sound, before the vest multitudes that always sound, before the vast multitudes that always flock to hear him. It speaks well for free-thicking Massachusette that this most radical of all free-thinkers commands the largest hearing among us. He will be gladly welcomed home by his many friends in New England, all of whom miss his presence and the commands the largest hearing among the command of the command that he command the command the command that he command the command the command the command that he command the command the command that he command the command the command that he command the command that he command the command his presence sadly. To return to the campunet-ing: many fine tests were given during our stay in the grove through the excellent mediums that were present, and our communion with the unseen attendants of the meeting was exceedingly pleas-ant and profitable. Our seal and tents and every-thing class were considerably demonred the levant and profitable. Our seal and tents and everything else were considerably dampened the last two days, by the almost focessait and heavy fall of rain. But we had some very pleasant meetings in the tents notwithstanding. I never shall forget the baptism of love and spirit power that flooded our souls the last evening in Nassau Home tent. Everybody was filled with the spirit and many spoke with soul touching carnestness. Mrs. Cappenter to close with, had two names come up in red letters on her arm, which proved to belong to some persons who were present. Bro. Seaver of the Insentigator contributed much to the general injerest of the meeting by his able lectures on each of the Sundays of the session. It was on the whole a happy time and may we all have many more.

### SPENCE'S

## POSITIVE & NEGATIVE

## POWDERS.

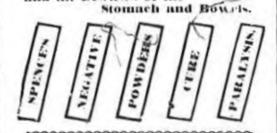
# KEY TO WEDICINE.



## Nations.

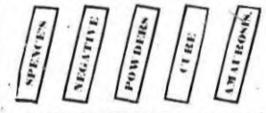
#### SPENCE'S POSITIVE POWDERS

Are the Great Cure for Dyspepsin, Indigestion. Colic. Sour Stomach. Dysentery, Diarrhora. Flux, Summer Complaint. and all Disenses of the



#### SPENCE'S POSITIVE POWDERS

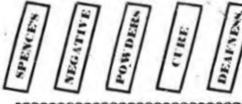
Are a Sure Cure for Neuralgia, Headache, Rheumatism. Pains and Aches of all kinds.



### SPENCE'S POSITIVE POWDERS

Have No Equal in Suppressed Menstruction. Painful Menstruation. Excessive Menstruntion

Leucorrhea, Falling of the Womb, Female Weaknesses



#### SPENCE'S POSITIVE POWDERS

Put a Veto on Scrofula, Scrofulous Sore Eyes, St. Vitus' Dance. Disease of Prostate Glaud. Disease of Kidneys, Henrt Diseaso

> SPENCE'S POSITIVE & NEGATIVE POWDERS

Utterly Annihilate Chills and Fever, Fever and Ague, Dumb Ague,

Miasmatic Diseases.

SPENCE'S POSITIVE POWDERS

## King of the Asthma.

- and -Make no Compromise - with -

Coughs, Colds, Catarrh, Bronchitis, Consumption, Liver Complaint, Erystpeins, Dinbetes, Dropsy, Worms, Piles, SOLD BY

### Druggists & Agents. AGENTS WANTED

MAILED POST-PAID AT THESE PRICES. " 44 Neg. " 1.00 6 Boxes ..... 5.00 Send money at my risk and expense, by Post-office Money Order, Registered Letter, Draft on New York, or by Ex-press. Have my Money Orders made pay-able at Station D, New York City.

PROF. PAYTON SPENCE, M.D., 138 EAST 16TH STREET,

· New York City. FOR SALE ALSO BY S. S. JONES, COR. ADAMS STREET & FIFTH AVE., CHICAGO.

#### Grand Illumination

PROM A

### Head-light in Methodism,

BRING A REVIEW OF "CLOCK STRUCK ONE AND A REPLY TO IT AND PART SECOND. SHOWING THE HARMONY BETWEEN CHRISTIANITY, SCIENCE AND SPIRITUALISM

#### By Rev. Saml. Watson, D. D.

In the long list of distinguished divines connected with the Methodist Episcopal Church, few have snjoyed so high a reputation, and none have been more beloved by their constituents than Da Warson. In the early days of Modern Spiritualism he honestly believed it to be one of the vilest of humbugs and the work of the Davil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in Clock Struck true, which, has already passed through several oditions; creating a decided sensation in the church and causing the author to be cited for trial

"The Clock Struck Threy' contains a very able revied of the first book by a master mind and a reply to the same by Dn. Warson. Then follows eleven intensely, interesting chapters, detailing the author's rich and varied experience and giving the result as showing that in the author's opinion, there exters a harmony between true Christianity, as he interprets it, Betence, and Spirit-

#### Extract from the Introduction.

May it not be that the semi-infidelic ulterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the mighty Materialistic tendence of the nigeteenth century, both in Europe and America Science, proud of her past achievements, has well nigh surrendered to the stubborn facts of Spiritual ism, butch will not down at their bidding, but submits therefully to the most exacting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject.

I also give communications received through a reaches that part of the book devoted to this subject.

• • I also give communications received through a medium in whem I have all the confidence I can have in any one, in either world, to show that all of my teaching-have been in harmony with Christianity as I understand it. Belleving, as I do, that the time is tot far distant when Christianity, properly understood, and Spiritual i-m, discobed of its excrescences, will be confirmed by science, and all sweetly harmonising in hastoning the Milennial giory which is dawning upon the world, when the New Jerusalem shall descend to earth.

12mo. cloth, 352 pages, tinted paper.

Price, \$1 50. Postage free,

\*\*For sale wholesale and retail, by the Publishers. Religio-Philosophical Publishing House, Adams St., and 5th Ave., Chicago.

#### Now Ready

#### THE CLOCK STRUCK ONE

Christian Spiritualist EXBELLISHED WITH A FINE STEEL PORTRAIT OF THE

THE REV. SAMUEL WATSON OF THE METHODIST KPISCOPAL CHURCH.

BRING A STROPALS OF THE INVESTIGATIONS OF SPIRIT DRING A SYNOPSIS OF THE INVESTIGATIONS OF STIEST 'INVENCEURAR BY AN EFROUPAL SHIPOP, THREE MIN ISTERA, FIVE DOCTORS AND OTHERS AT MEMPRIS, TERM. IN 1855; ALLO, THE OFISION OF MANY ENGRET DIVISES. LIVING AND DEAD ON THE SUFFICIA AND COMMUNICATIONS RECEIVED FROM A NUMBER OF FERSONS RECEIVED.

"TRUTH IS MIGHTY AND WILL PREVAIL." The "CLOCK STRUCK OWN" is an intensely interseting work in itself, and derives great additional interest from the high standing of its author in the Methodist Rpiscopa. Church in which he has been a bright and shining light for a quarter of a century, a man who is personally known to nearly all the clergy of the Bouth and to a wide circle in the North and wherever, known is held in the highest seteem. These circumstances cause the book to be sagerly sought for. This anxiety is heightened by the action of the Methodist Conference of which the author. is a member to disciplining him for publishing the book, thus attracting the attention of thousands of all sects who are anxious to read and judge for themselves the " CLOCK STRUCK ONR."

12mo, cloth, price, \$1.50; postage, free. \* For sale wholesale and retail by the Religio-Philosophical Publishing House Adams St. and Fifth Ave., Chicago.

## Progressive Songster

### By Wm. H. Westcott.

Comprises a collection of some of the best and most popular selections of the day, (over 200 pages.) arranged for the use of Spiritualists for the Lecture, Circle or Lycenm. These "Gems" are sdapted to familiar melodics, and the Songster is intended to take the place of more ponderous music books-for general nas, and has met with hearty approval from all who have seen it. Every Spiritualist needs a copy. The following are a few of the

SELECTIONS:

SWEET BY AND-BY.
STRIVING FOR THE RIGHT.
BEAUTIFUL RIVER.
MOTHER KISSED ME IN MY DREAM.
FEST FOR THE WEARY.
DREAMING TO NIGHT.
HOME ABOVE—(Air: "Home Again.")
HOME OF THE ANGELS—(Air: "Star of the

Evening.")
LOVE AT HOME.
NATURE'S CALLS—(Air: "Noble Lee.")
HOME, SWEET HOME.
SOMETHING SWEET TO THINK OF—(By

Orducay.)

Orducay.)

WARING BY THE RIVER.

NEARER MY GOD TO THEE.

ERROR'S TEACHINGS SHALL MOULDER IN

THE GRAVE—(A)r: "John Brown.")

SWEET SISTERSFIRIT, COME—(A)r: America.)

DO THE SPIRITS OF LOVED ONES COME—

'ROUND US—(A)r: "Do they miss me at Home.")

A LIGHT IN THE WINDOW,

MESSENGER'S ANGELS—(A)r: "Sar Spangled Bander") I HEAR THE ANGELS SINGING-(Air: "Box

of Thee.") ound in Cloth, per copy to cents. \*\* For sale wholesale and retail by the Religio-Phile-sophical Publishing House, Adams St., and Firth Ava., Chicago.

JUST PUBLISHED - VIRST REVISED EDITION A new and revised edition of A. J. Davis's Astro-Phile

sophical book entitled "A Stellar Key to the Summer-Land,"

Giving the Scientific and Philosophical Evidences of a Substantial Existence

after Death. Illustrated with diagrams and tabulated statements of the Harmonies of Nature. All the jate discoveries by scientific men in light, color, the constitution of the run, stars, etc., find confirmation in this little volume. Bound in good style, uniform with its sequel, "Death and the After-Life."

Price 15 cents, postage, 18 cents; paper edition 30 cts., postage, 4 cents. \*.\* For sale wholesale add retail by the Religio-Philo-ropoleal Publishing House, Adams St., and Fifth Ave., Calcago. A NEW BOOK

#### WOMAN, LOVE and MARRIAGE.

\*\* Like the mostle wire that now begins the globe, do not these golden links. Woman, Love and Martiage "entircle as with an electric chain our common naments." So, area like Patth, Rope and Charity are they bound together by an iteliesolable law of afflicity, in hallowed relationship, while any attempt to divorce them, would be not only an act of violence to the institucts of one nature, but an irretrie-solad disaster slike to our moral, as our social economy. The heresy that would seek to ignore or annot the Divige institute of marriage, would expose without defense the honor and happiness of woman; for the palladium of both, is seconed alone in that sacred rite. \* Ex. from prefuse.

The author is well known for his piquant and furcible writings, and this book will be found pleasant and profitable reading. 319 pages, 12mo paper

Price-75 cents; postage free \*\*\* For sale wholesale and retail by the Religio-Philo-phical Publishing House, Adams St., and Fifth Ave.,

Babbitt's Health Guide! A Higher Sejence of Life and Health!

A Home Doctor, With Special Treatment A Home Doctor, With Special Treatment
For 100 diseases by nature's simple delightful methods
which are far more effective than Drugs including the
Science of Manipolation. Bathing Electricity Food.
Sleep, Exercise, Marriage, etc., etc. 1: is a little ency
clopedis of information on the subject including the
Philosophy of tours, and a brief had comprehensive
summing up of Clairwayance, Psychology, Status elence,
Psychometry, Physlognomy, Sarcognomy, Mesmerism,
Magneto-Gymnastics, Psychophysics Psychomany,
which last includes the Various phases of Magnetic
Healing with directions for steading the finer soul
forces, etc. Useful for the learned and unlearned

"Exceedingly valuable." J. M. Pxenias
"Worth several times its price... I Berren, M.D.
PRICE.

Philosophical Publishing House, Adams at and Fifth

#### STRANGE VISITORS: A Series of Original Papers,

PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY. BY THE

EMBRACING

SPIRITS OF IRVING, WILLIS, BRONTE, RICHTER, THACKERAY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING, AND OTHERS

#### Now Dwelling in the Spirit-World.

These wonderful articles were dictated through a clair voyant, while in a trance state, and are of the most intensely interesting and enthralling nature.

The sale of this extraordinary work has been of the most imprecedented nature.

Elegantly bound in cloth.

Price, \$1.50. postage, 20 cents.

\*.\* For sale wholesale and retail by the Brilgio Philo-ophical Publishing House. Adams St., and Fifth Ave.,

### THE FUTURE LIFE:

As Described and Portrayed by Spirits.

Through Mrs Elizabeth Sweet, JUDGE J W EDMONDS . CONTENTS / 0

Chapter I - The Holy City.

Chapter II ' Spiffitual Message.

Chapter III ' The Spirit Echo.

Chapter IV - Powers and Responsibilities of Mind.

Chapter V - Spirit Life.

Chapter VI - Spirit Life.

Chapter VII - A Picture of the Puture.

Chapter VII - Margaret Fuller.

Chapter VII - Margaret Fuller.

Chapter X - Interview with Policia.

Chapter XIII - Interview with Webster.

Chapter XIV - A Second Viell.

Chapter XIV - A Second Viell.

Chapter XV - Reformation.

Chapter XVIII. The Path of Progression.

Chapter XVIII. Velley of the Shadow of Death.

Chapter XIV A Second Vielt
Chapter XV Another Interview.
Chapter XVI Reformation.
Chapter XVII. The Path of Progression.
Chapter XIX A Mirred.
Chapter XIX A Mirred.
Chapter XIX A Mirred.
Chapter XXII. A Mirred.
Chapter XXII. The Book of Life.
Chapter XXII. The Book of Life.
Chapter XXII. The Book of Life.
Chapter XXII. The Mechanic.
Chapter XXIV. The Department.
Chapter XXVI. The Proacher.
Chapter XXVI. The Proacher.
Chapter XXVII. The Organ Boy.
Chapter XXVIII. The Organ Boy.
Chapter XXVIII. The Solf Satisfied.
Chapter XXXIV. The Solf Satisfied.
Chapter XXXVII. The Second Birth.
Chapter XXXVII. The Solf Sate.
Chapter XXXVII. The Miscr.
Chapter XXXVII. The Miscr.
Chapter XXXVII. The Miscr.
Chapter XXXVII. The Birthual Influence.
Chapter XXXVII. The Birthual Influence.
Chapter XXIII. The Bergian.
Chapter XXIII. The Bergian.
Chapter XIII. The Bergian.
Chapter XIII. The Bergian.
Chapter XIII. The Souls Aspiration.
Chapter XIIV. The Skeptic.
Chapter XIIV. The Souls Aspiration.
Chapter XI.VII. The Dying Girl.
Chapter III. The Disobedient Son.
Chapter LIII. The Disobedient Son.
Chapter LIII. The Disobedient Son.
Chapter LIII. The Disobedient Son.
Chapter LIV. Communication.
Chapter LV. Chapter LVII. The Second unhappy Spirita.
Chapter LVII. The Second unhappy Spirita.
Chapter LVIII. The Second unhappy Spirita.
Chapter LVII. The Second unhappy Spirita.

Price \$1.50; postage 20 cents.

\*,\* For sale wholesale and retail by the Religio-Philoophical Publishing House, Adams St., and Fifth Ava.,

Appendix.

### OLD THEOLOGY

TURNED RIGHT SIDE UPSIDE

By a Methodist Minister.

The Resurrection of the Dead; the Second Coming of Christ: the Last Day of Judgment—showing from the Standpoint of Common Senses, Reason, Sci-once, Philosophy, and the Bible, the Utter Folly there is in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow.

BY REV. T. B. TATLOR, A.M., M.D., AUTHOR OF "THE INERRIATE," "DEATH ON THE PLAISE," AND ONE ANONYMOUS WORK, Price, paper, 13 cents; cloth \$1.50; postage free. \*,\* For sale wholesale and retail by the Religio-Phile-sophical Publishing House, Adams St., and Fifth Ava., Chloagu.

### NATURE'S LAWS HUMAN LIFE:

Exposition of Spiritualisms Embracing the various opinions of Extremists, pre and

Price 1.50; postage 30 cents.

\*,\* For sale wholesale and retail by the Religio-Philesophical Publishing House, Adams 51, and Fifth Ave., Chicago.

### EXETER HALL.

HAVE YOU READ EXETER HALL!

THE POLLOWING ARE EXTRACTS FROM A PRW OF THE notices of EXETER HALL, the Theological Romance.

"The plot and passion in Exeter Hall show an experi-speed hand in their fellmeation. Exeter Hall proves that the author has something to sax and knows how to say it. Public Opinion. London, England

"It is indeed a wonderful book " - New York Mail.

"We commend it to the widest popular approval "- Banner of Light, Boston.

"We have no hesitation in declaring this a great work. "This book is well and powerfully written. The most scorening work ever published in America since the Age of Reason." Liberal, Chicago.

"One of the most exciting romances of the day "-"Convincingly illustrative of the errors of theology." forestigator, Boston

"The humane and charitable tendencies of the book must receive the approbation of every friend of human ity " - Daily Telegraph, Toronto, Canada

Cloth, 80 cents; postage 12 cents. Paper 60 cents; post-

age 4.cents. \* For sale, whenesale and retail by the Religio-Philosophical Publishing House. Adams at. & 5th Ave., Chicago.

### MAKE HOME PLEASANT. SNAP.

In this amusing game are to carde, 6 of a kind and ten-different kinds. It cap be played to any number of persons from two upwards. Its name is an index to its character and its play affords about an index to its cultivation of ready thought quick eye and perception. It is sold at the papellar price of 50 cents.

#### TOTEM

And they parated,on the grave posts tif the graves out anforgotten. Each his own apprecting Totern frightes of the Bene and Raindeer the fartie A rate and Beaver."

There are a cards comprised in this game, all hear-ing near engratings of Mirds Fowls Wild and Domestic tribuds. Each card has an appropriate inscription and the method of play is just a and pleasing. This beautiful game is especially intended for the athusement and institutions of very young objected

Price Wounts Liberal rates to the trade \* For sale windowsle and retail by the Religio-Philosophical Publishing House. Adams St., and Fifth Ava., Chicago.

\* For sale wholesale and retail by the Religio Philo-sophical Publishing House, Adams M., and Fifth Ava., Chicago.

#### The New Wonder! NATURE'S HAIR RESTORATIVE

"Bing out the Old, Ring in the New."



Contains no Lac SULPRUE, no SUGAR OF LEAD, no LITHARGE, no NITHATE OF BELVER-

is not a health nor hair DESTRUCTIVE. Articles called by its name are dies, and it is well known that they destroy, not regions, the hair.

This is the First and ORLY real restorative ever dis-

overed.

It is as clear as crystal, pure as amber—a delicious wash; having, however, a slight dust from its perfums.

It keeps the hair fresh, moist, soft, tractile.

It restores gray hair to its original color by the simple Use it straight along, and at savesyr you will have the hair you wear at savesyrens or weaver-neves, as its ha-bitual use is a certain preventive of falling off, baldness,

bitual use is a certain preventive of falling off, baldness, and gray hair.

It relieves, and removes all tendency to Assidockes, which have like cause.

Infinitesimal animalcules, discoverable only with a powerful microscope, infect the roots of the human hair and scalp when neglected and unhealthy. The Hestorative contains their perfect bane, selected from Nature's store-rooms, which ingredient the Patentee has the sole right to use. It destroys these, removes all impurities, fructifies and fertilises the scalp—treating only causes. "Ring out the Old, Ring in the New." DR. G. SMITH Patentoe, Ayer, Mass. Prepared only

by PROCTOR BROTHERS, Gloucester, Mass. RBF Send two three cent starspe to Pacovon Racyn-xus for a "Treatise on the Human Hair." The informa-tion it contains to worth \$500 to any person. For sale by Van Schaack, Stevenson & Reid, wholesale druggists, Cor. Lake and Dearborn St., Chicago.

N. B. For sale, wholesale and retail, at the office of the Religio-Philosophical Fublishing House, Adams Street and Pirth Avenue, Chicago. If your druggists don't keep it, we will send you six bottles for \$2.50, for the purpose of introducing it in your place. Must be sent by suppress.

Mrs. Robinson's Tobacco Anti-

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by mail, on receipt of \$1.00. It
is warranted to cure the most invoterate user of the weed,
when the directions on each box six-followed. Newspers and quacks will tall you that this antidots is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Are. Robinson's Tobacco Analdots tones
up the system and restores it to its normal condition, as
it was before imbiding the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly
harmless.

harmless.
This flouse will pay any chemist one Doussand deliers who will, upon analysing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address Realisto Philosophical Princenses House, Address Realisto Philosophical Principles. Street and Fifth Avenue, Chicago, Ill., et de orders, single boxes or local aconcles.

TESTIMONIALS.

Mrs. A. H. Bobinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartly recom-mend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty

LORSING MESSER.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two menths since, I procured a box of Mrs. A. R. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no de-sire for it. P. S. STARRA

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no lesire or hankering for it.

Mr. R. T. Wynnes, of Wanken, informs me-that he has used one box of Mrs. A. H. Hohnson's Tobscor Antidote, and that he is entirely cured of all desire for the wood. Indiced find two dollars. Please, send me s

For sale at this office. \$2.00 per box. Sent tree of postage, by mail. | Address Religio-Philosophical Publishing House, Adams and Fifth avenue, Chicago.

137 Aponts unnesed, to whom it is supplied for bydye dollars per domen, but the east must accompany such neses.

#### MRS. A. H. ROBINSON, Healing Psychometric & Business Medium, CORNER ADAMS ST., & STR AVE., CHICAGO

Corner Adams St., & 5th Avr., Chickett.

M. H.S. ROBINSON, while under spirit control, on reduced the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curriedty, the better practice is to send along with a lock of hair, a brief statement of the sea, age, leading symptoms, and the length of time the patient has boy sick when she will, without delay, return a most poten prescription accremedy for cradicating the disease, and parmanently curing all curable cases.

Of herself she claims no knowledge of the heading art, but when her spirit guides are brought an respect with a sick person, through her mediumanty, they never fall to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that eclence takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made it about ten days after the last, each thus stating any changes that may be apparent in the symptoms of the disease.

Mrs. Bosensos also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her secompials the same, is done as well when the application is by letter, as when the patient is prescription, \$4.00; each subjected to the controlling her second one of the prescription, \$4.00. The money should accompany the application to insure a reply, must contain one dollar, to defray the armenter of

#### A Good Head of Hair Restoredeby a Spirit Prescription.

ADITOR JOURNAL.—Por the benefit a my friends and the world, I desire to make this brief statement.

I have been almost entirely baid for about six years. Had tried almost swerything that I could hear recom-mended, and firmly believed that nothing could restore

Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my half.

One year ago this mouth I wrote Mrs. A. H. Hobinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. H. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, became it was the first application that had been fell upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents it desired.

Byringfield, Mo.

Springfield, Mo.

dark brown color, soft and lilvely as that of a young

each person whose hair is to be restored. The Restorative asser falls to reproduce a good head

# NEW BOOKS.

G. W. Carleton & Co., Publishers, NEW YORK.

SO FAIR. YET FALSE-A powerful new novc) that can not fall of making a great sensation among the readers of romance. \*\*\*Price, \$1.75.

PRMALE BEAUTY—And the Art of Pleasing—A bright and witty little book, full of entertainment and instruction on the fascinating subject of Beauty and its preservation among women. Translated from the French. \* "Frier, \$1.50."

DICKENS, SELECT NOVELS—The select novels of Charles Dicksons, "Carleton's new illustrated edition," in ten volumes, beautifully illustrated, bound, and put up in a handsome box. Frice, 25 complete, "a"These ten volumes comprise the most frequently read and popular of, Dicksons' works, and being a ministure library in themselves, to those who are look-ing for a present, at a moderate price, nothing could be better. Only \$15.

JESSAMINE A capital new novel by Marion Harland, suther of "True as Steel," etc. "Trice,

FANNY FERN—A memorial volume, by James Parton. Containing a biography of Mrs. Parton, (Panny Fern) and selections from her writings, with Emstrations. \*\*Price, \$1.50.

HOBERT DALE OWER "Threading a Way;" or "Twenty-seven Years of Autobiography By Robert Dale Ower, suther of that remarkable wor "The Dabatable Land between this World and the Rent", "Price, \$1.50.

MARY J. HOLMES. "Bina Browning." a new novel by Mrs. Mary J. Rolmes, suther of "Lees Rivers," "Tempest and Sunstitue," etc. One of the best ever written by this popular entities. "s"Price, \$1,55.

BETHEY AND FARR OUT A Treatmenting Story in verse, by Mrs. R. S. Besseum; smbodying her famous belied of "Betsey and I are Out," which has gained such celebrity, and been so which you like out the country, as by another nather. ", "Frice,

WOMEN AND THEATER

money phonic accompany the applications, to inside a reply, must contain one dollar, to defray the expenses of reporter, amanusaria, and postage.

N.B.—Mas. Roninson will Aerentier give as priced stitlings to any one. If privacy is required, it must be by letter, accompanied with the natual feet and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hafr. She diagnoses such suss, and compounds the Hoir Restoration to suit the temperament of

of hair in tess than one year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage.

A CHARMENG WIDOW: or, Wild as a Hawk-Argoriking new movey by Katherine Marquoid, anthor of Patty, etc. . Time, cleth bound, price \$1.76.

A NEW NONSENSE BOOK 75c most laugh-able thing of the season. The verses by W B Beckett, and 60 treelstedy, comic illustrations by C G, Bush. ... Quarto, cloth bound, price, \$100.

COMMODORE ROLLINGPIN-A rich new comic book by the famous Western humorist, 'Commo-dore Hollingpin;' containing stories, sketches, ballads, and barlesques. Profusely illustrated with laughable pictures, \*, \*Price \$1.50. SHR LOVED HIM MADLY—A deeply in-teresting and exciting new novel, which when once com-menced, will not be laid aside until finlahed. \*, \*Price \$1.75.

A WONDERFUL WOMAN-As intensely in teresting new novel, by May Agnes Frenche, suffice of "Guy Barlacourt's Wite. The R. T. Pelayress says: "For intense interest, this remance has not been introduced dince the time of Wilkis Chiling "Woman is brighted," or Ers. Wood's 'Sast Lyune." ""Trice, or the contract of the contr

PRENCH LOVE SOME AND ADDRESS OF THE PERSON ADDRESS OF THE PERSON AND ADDRESS OF THE PERSON AND ADDRESS OF THE PERSON ADDRESS O

dist. Bold everywhere send by said, sentent from a scool of price, by 6. W. CARLETON, & CO., Publishers,"

170

#### IMPORTANT AND USEFUL INVENTION.

Searcely a day passes that the press of the country does not record the invention of some machinery or ap pliance to abridge human toll or to recure greater ofdelency and more perfect results in its products. Many of these inventions fail when brought to the rest of actual experiment, and many others which are able to stand this test fall into obeculity for want of being properly brought before the public. Ettaburg has reason to be proud of the achievements of her inventive genius, and we are glad to be able to chronicle the fact that of late years it seems to have been directed more especially to that hitherto much neglected down an of industry, the hqueshold; and among all the appliances that have lately been brought torward to lighten domestic toil and in crease its efficiency we regard the King Inon as one of the most important. The great utility of this invention consists in the fact that it combines in one article the principles of a Smoothing Iron. a Glossing Iron, a Band Iron and a Pinting Machine, and can be changed in an instant from one operation to another, and performs each in the most perfect manner possible. We have witnessed the work performed by this Iron, in our own household; and know to a certainty that we are not going too far when weaffirm that in the practical results of each of its operations it has never had an equal. While performing the work of the ordinary Smoothing Iron in a very superior manner, and filling a want long felt by the ladies as a Band Iron, it brings within the reach of every family in the land what has hitherto been the almost exclusive property of the Laundries; the operation of Fluting and Glossing, especially the latter.

We have not space to speak more in detail of this Iron. but can not forbear alluding to its har deome appearance. being nickel plated and very highly polished, resembling silver, and to the fact that, being turned by machinery with an oval face, it fini-hes its work more perfectly than the common Iron, which is finished purfectly flat by grinding.

We also desire to make honorable mention of this enterprise and energy of the Hewatt Manufacturing Company, who are the proprietors of this Iron. In a very short space of time, and at an immense outlay, they have perfected machinery capable, when necessary, of turning out an Iron every misute, and are thus prepared to meet the large and increasing demands of their customers and the public. We learn that they have the only machinery capalle of producing an Iron turned an oval face, and that each Iron passes through the bands of twenty cor petal workmen before being completed.

They are also wisely availing themselves liberally of the power of the press, to make known their invention to the world at large, and, as will be seen, monopolise our third page this week.

We can conscientiously recommend this Iron to Agents and Canvassers, and believe that those who engage in its cale will find it pleasant and remunerative business. Being an article of household use, it "ill recommend itself especially to lady canvassers. - Editorial from the Pittsburg Christian Advocate.

#### HEWITT MANUFACTURING COMPANY.

The attention of every housekeeper among our readers is invited to the advertisement of the Hewitt Manufacturing Company, on the seventh page, where an account of the most convenient Iron ever invented will be found. No other Iron possesses so many qualities for laundry purposes, while it can be worked with the utmost case We have one of them in our own house, which has been thoroughly tested, and has given the most complete satisfaction. The number sold is conclusive evidence of the popularity which this Iron has achieved in a short time. - Editorial from Prubylerian Banner, April 1.

#### THE KING IRON.

The new invention, King Iron, advertised in this week's paper, is a domestic utensil of great importance. It takes the place of the old-fashioned Smoothing Iron, and brings into service a variety of ersential offices in this department of bousekeeping. It performs all the work claimed for it by the inventor. This is the testimony of the other side of the editorial house, where one of the articles has been thoroughly tested. It is a labor-saver, and a beautifier of all it touches. It is easily handled, made to last a life-time, ornamental, and not likely to be supersed ed by any similar invention. It seems to cover the whole ground in its adeptation to the work designed. We commend the advertiser as a business man of honor and integrity, and must say that he deserves the great success he has achieved. He has been an earnest, patient laborer, and is now master of his business in what be munufactures and what he undertakes, by way of introducing his goods.-Rditorial from the Methodist Recorder, of Pittsburg, Pa., March 14, 1874.

[ From the Cinelanati Christian Standard.] "We have one of these Irons in use in our own family, and can eafely say that it is one of the few inventions that come up to the representations made and the merits claimed for it. This company is spoken of in the highest terms by the press of Pittsburg, the Advance, Advocate, Methodiet Becorder and others, referring to them, editorially, in a gratifying and highly commendable manner.

In regard to the Iron, it speaks for itself. It is beautiful in appearance, and practical in its ability to do the best of work.

This opportunity for persons to engage in a paying business, without investing large capital, seldom offers itself. Write this company; you can fully rely upon their representations and secure a portion of their territory."

[From Pittsburg Advance ] :

Howitt Manufacturing Company.

Although the extensive advertisement of this company (to be found on another page) requires no special mention, yet we wish to speak a word to those who at this season of the year may be looking around for some naping buriness, requiring little or no capital. To such as we would say, write to this company fron can ed on their representations) and secure a portion of their valuable territory, before it is all taken.

#### HEWITT

#### TO THE READER.

We beg leave to ray, and with all confidence, that we are mark facturing one of the most useful Household articles over offered to the public.

A Smoothing Iron, a Glossing Iron, a Band Iron, and a Fluting Machine,

ALL COMBINED IN ONE.

And the only one

EVER OFFERED TO THE PUBLIC

that combines all these qualities.

Our circular shows the Iron in its different positions in each of wiich it performs its work perfectly, and be-fore we enter into our specifierms we wish to remind

### Laborious Task of Ironing Comes Often,

Is the hardest kind of work, is more dreaded, and creates more dissatisfaction when done, than perhaps any other task about the Household.

It is not only necessary that the Ironer be pleased with the work hereelf, but it must be done in a manner calculated to satisfy the wearer, and also to please the eye of the public.

In troning a piece of linen, it is like finishing a piece of goods for exhibition, as it is exhibited to the fullest extent when worn, and the auxiety of the ironer to do the work nicely adds to the labor.

There is, perhaps, no part of our dress in which we are more particular than the ficieb of our linen, and with the common Flat Iron, such as is now used, it is impossible to do such work satisfactorily. The art of polishing or glossing linen is one that has seldom been possessed by private families. Laundries, which have made it a special part of their business, have long kept it as secret as possible to order to obtain those fabulous prices now asked and paid for such work. With our fron we are now able to offer the possession of this art

### TO EVERY FAMILY.

Making Ironing one of the

Easiest Tasks of the Household.

A) a Smoothing Iron for ironing linen, such as Cuffs, Collars, Shirt Bosoms, etc., etc., it has

NEVER HAD AN EQUAL.

The face being oval, which prevents blistering, prepares the Linen perfectly for glo-king, which must be done before glossing can be properly commenced. The Iron is then reversed, which is done instantly by simply placing the thumb on the latch and dropping the handle over the Iron, which brings the glossing ridge down on the work to be glossed, and the same iron and the same heat, by a few passes over, gloss the linen Mandsomely, and in just as simple a manner as that of common from ing. You will, of course, understand that it is next to an impossibility to gloss with a broad, flat surface. It requires a centre of an oval surface, to do it. Laundries have heretofore performed the wirk with an Iron having an egg-shaped bottom, but it is not only difficult to handie, requiring the most skilled operator to use it successfully but is apt to gloss only ridges, which always looks badly in the finish of linen. Not only this, but the fron is hard on the wrist; too much so for any one lady out of every hundred to handle with any degree of com fort. The ridge on our Iron being central, causes it to balance evenif, and whatever pressure is necessary is applied in the same manner as in common ironing. Our

#### BAND IRON.

For Ironing Narrow Bands, Pressing Seams, etc. is complete, and fills a want long felt, and one that is fully appreciated by the ladies generally. As a FLUTING IRON.

with a proper finish for all starched fabrics, and will do all classes of Finting as explained in our circular.

Cheaper At \$20.00 As a Fluting Machine, than the Crank Machine would

### IX DOLLARS.

Goods Fluted on this principle remain done up longer than when Fluted either by Crank or Press motion. In grinding Fluting through those Crank Machines the fabcic is always liable to be cut and destroyed, and the rollers must, cut through if the material is not gathered sufficiently full to reach the bottom of the corrugations, whereas in Fluting with our Iron if the fabric is not gathered sufficiently full to reach the bottom of the corrugations, the Iron can be passed over lightly, and will form the flutes without the slightest injury to the linen, and lu the most satisfactory manner. It will do all

CRANK MACHINE CAN DO and all other classes of Fluting that the

Crank Machine Can Not Do.

A trial will satisfy the most skeptical that this is The Most Complete

AND DESIRABLE IRON

Ever Offered to the Public.

And sells wholly on its own merits.

OUR TERMS TO Good, Steady, Energetic Men. Such as we want to handle our business in the different sections of the country, are very liberal, much more so than any could reasonably expect on an article that sells so rapidly as this Iron. We have many Agents appointed who sell as many as

#### 20 to 30 IRONS PER DAY IN ORDINARY CANVASSING.

If an agent sells but five Irons per day he is making more money than many others who have a capital of \$5.000 invested in ordinary business. Besides the risk of losing the capital is great. In this business a man could not, in a business way, lose a hundred dollars were he to try, as the goods selling so rapidly and costing so little will

Always Bring Cash.

There is no chance to lose, but every chance to gain.
And recollect that in taking hold of this business you are engaged in selling a legitimate line of manufactured goods. You are getting control of the sale of one of the

#### FASTEST SELLING ARTICLES

Ever Offered to the Public,

Without sustaining any heavy outlay at the start, as is necessary in beginning a new business so remunerative as this. We have made the heavy expenditures ourselves. We furnish the goods, complete in cases, and supply all necessary printed matters, such as Order Books, Circulars, Reports for canvassing agents to fill up for their employers, and a

PERFECT SYSTEM LAID DOWN, Poilowing which a MAN-CAN NOT PAIL TO

MAKE MONEY.

THE KING

# Complete Irons In One.

# MANUFACTURING

Office and Factory, Duquesna Way, bet. 4th & 5th Sts.; PITTSBURG, PA.

SMOOTHING, GLOSSING, BAND

EMPLOYMENT

FOR

Thousands!!



LADY & GENTLEMAN

Camassing Agents

Wanted!

Everywhere.

Fig. 1 represents the from as used for fronting plain work

SHOOTHING Inon it is one of the fixest manufactured, the face being oval which prevents, blustering, timen, the only oval laced torned from made in the country.

We Want

General



AGENT The 2 represents the Don when used for Polishing to telessing

It is the most complete and only perfect glossing from wade restoring the tedlous performance as betetofore practiced) to the same simplicity and speed as that of ordings; broking. We form a central glossing rib across the middle of the whole lace of the from thus giving a wide span to the glossing rib, enabling the operator to gloss at each motion the full width of the from whereas the ordinary from used to glossing has its rib lying parallel with the face of the from and as it moves to and fro reduces the hearing to not over one luch, and hence great skill on the part of the operator is needed to present ridging, and much time is absolutely necessary, and as our glossing rib extends centrally across the face, on which the weight of the from rests, it prevents all side rolling, and moves us steadily as an ordinary from. Now all can see that did the rib extend parallel with the face of the from as is the case with other glossing trons heretofore used great strength of wrist would be required on the part of the operator; or when the heel of the from is used for glossing the operator is obliged to carry the entire weight of the iron. No more argument will be necessary to consince all that for case and speed ours is as he have stated, the only perfect glossing iron now offered to the public

EVERY FAMILY THAT

. USES

OUR IRON

Will Save Time and

Money.

CAN Fig. 1 represents the Iron when used as a Band Iron

Make Money

EVERY ONE WHO

Sells Our Iron

Which is calculated to be used when any narrow strip is to be froned, and the bordering material left autouched. No Lany can no a struct have troosed without remains it. For instance, all double ruffles, have a narrow band between them when it must be used. Also for Seams, Belts, and Blas Bands, between Puffs and Ruffles.

GET READY

BUSINESS.

FIRST IN



ORDER YOUR SAMPLES

in Time,

BEFORE THE

TERRITORY

Is All Taken.

FIRST SERVED Fig. 4 represents the Iron when used as a Floting Iron

#### AS A FLUTING IRON!

By simply attaching the detachable corrugated plate, which is done in an instant, it is then ready for flotting in connection with a corrugated base board, which is furnished with each iron. Its completeness will be seen in what it will do, operating as it does, on the only true principle, viz. IRONING as a proper finish for all starched fabrics. This is the only principle of fluting machine that has been presented that will properly iron flutes, and make them correspond in finish with the body of the article being troud.

#### The Work It Will Do Which No Other Principle of Fluter has ever yet Performed.

Finar ... It always imparts a finish to each flute, which corresponds exactly with the body of the article bullet.

SECOND—It will fute any depth of ruffle, from one quarter of an inch we three feet or more, and the whole from which is now done, of a morning wrapper.

Turns—It will fute a puff same as a ruffle—that is, it will fute between ballds.

Pourrs—It will fute double ruffles.

FIFTH.—It will fute alpaca or worsted goods as neatly as linen, and satevery fute. All forcing or outting is avoided, and as the iron moves forward and exposes the material you can prevent, in all cases, scorching, and can see when futes are perfect.

SEXEM.—It will form one or more ribs for cords or braids.

SEXEM.—It will form one or more futes around bed-shame, table covers window curtains, etc., any distance.

SEXPENTE.—It will form one or more ribs for cords or braids.

SEXPENTE.—It will form one or more fates around bed-shame, table covers, window curtains, etc., any distance desired from the edge, and in any directions, and by this won can see you are enabled, with this iron, to do up goods of any kinds and in any style.

Our iron is handsomely nickel-plated, which prevents sticking and rust.

This enables any family to do their own ornsmental ironing, and do it better than they have ever been able to get it done at a laundry, therefore saving extravagant prices which they have been obliged to pay. At its cheap cost what family can afford to do without it? Don't fail to see this iron before purchasing any other. The iron has been finished to please, and all wonder at the beauty, utility and cheapness of the

King Glossing, Smoothing, Band and Fluting Iron.

We will send sample iron with fluting board, directions, circulars and order book, complete, to parties wishing an agency, for FOUR DOLLARS, or to any person ordering when no agency started. We do this to advertise our iron, as one iron where it can be seen will sell dozens. Persons wishing an agency/should send for sample, as it is impossible to form a correct idea of the iron from our advertisement. In case you should fail to take hold of the business after sen-ling for sample, you can sell the iron for more than it cost you, which we will all ow you to do.

Our smoothing iron, glossing less hand less and failed which is the form for more than it cost you, which we will all on you to do.

take hold of the business after sending for sample, you can sell the iron for more than it cost you which we will all ow you to do.

Our smoothing iron, glossing iron, band iron and fluting takehine combined and complete, which will in each position perform the work more completely than anything in the market, with directions for fluting worsted and alpaca goods, and receipt for preparing warch for Glessing, cost only \$5 at retail. Thus you see there is a saving of about \$1.50 in bitying our iron, besides the advantages in the Iron—for convenience and the work it will do which you can not do with the other machinery now in use. Our Iron is handsomely nickel played, which prevents sticking and rust.

Send for sample and terms. Our terms are the best ever offered on an article that sells so rapidly.

We have given Column and Two Column advertisements in a number of the principal papers throughout the country, and our goods are selling so rapidly we are now giving full-page advertisements in first-class papers throughout this country and the Canadas for the benefit of those who have engaged in the business as well as those who may hereafter take held of it. We find all that is necessary is to let the public know there is such an article in existence, and its own merits will sell it everywhere. "We are placing Territory very fast, and giving thousands employment in furnishing this complete and machinariticle in reach of every family. Recollect we found samples for \$4.00 complete, that you may see it and try it."

We guarantee every iron to be fully equal to the sample, which statement we place on the head of every order book.

Please preserve this paper for future reference, and f you are not in a position to take hold of the business your-self, you may have some ir, end you would like to stormake some money, to whom you could show it.

aw our advertisement:

e. Post Office, County and State, FULL AND PLATN. The amount should accompany
safest way to send money is by Post Orrice Onders, Drayt on Expans.

#### M'F'G CO.'S.

We have expended large sums of money during the past year in maturing this business. We are now fur. nishing the goods to men who bandle territory for us at a profit that we much doubt whether you would be willing to take as a percent for your money, were you to loan it out on a good security; and we are giving our undivided attention to the business. We are placing the toritory and giving full control of the sale of the

Most Advantageous Terms,

WE WANT A FEW

### Active, Reliable Men,

To place Territory for us throughout the different sections of the country. To such persons we offer

#### Special Inducements.

We do not publish our private terms, as we think such a course detrimental to the outerest of parties taking hard of the bestmess. Such terms we will furnish by must upon application. You will then be while to judge as to whether the business will pay you or not

We are publishing no certificates of other parties. We think it the better plan that you should order a sample of the goods and then judge for yourselves. You will then know how to act in the manney The Iron will please you. It sells everywhere

In order that you may more fully judge of the successes of this from divine the past, we herewith add a few of the dates and extent of the orders received from one of ogragents Capt R H Allen, of Rockford, Ill., who has a few canvassors employed, as follows

July 6, 1873, 200 Irons ordered. July 15 8 Doz. Aug. 5 Aug. 1) 500 Irons Aug. 13 8 Doz. 16 \*\* Aug. 30 Sept. 2 10 " 25 " Sept. 6 23 4 Sept. 8 16 " Sept. 26

After last mentioned date the standing order was

### THREE HUNDRED IRONS

PER WEEK

During the winter. These are the orders from one of our numerous Agents We herewith publish a letter from the same party as

ROCKFORD, ILL., Peb to 1874.

Heretti Mant'o. Co. Pittsburgh, Pa. teasts-Your favor of the 3d inst. is at hand, acknowledging receipt of draft, and with bill of lading enclosed,

shipments.

for which please accept thanks; also for your prompt

You ask me how I conduct my business, as I sell so many goods in such a small space of territory, and in reply would say. I have tried many ways, but find my present plan the most successful. I start my agents out, giving each one a district to canvaes, and I have them canvass it thoroughly, and when my delivery agent goes through delivering the from he endeavors to look up a good responsible lady or gentleman who is well acquainted in each township, and appoints them local agents to supply those who were not at home when the first agent was around. My delivering agent then leaves a list of those supplied with the local ment, who has little difficulty in selling to the famples not already supplied, as the Iron once seem in the sells itself. Those local agents, as a general thing, are selling more from in every section than my first canvasser sold, and it seemed to me that they sold to at least three families out of five, judging from the population in each township, and the constant calls of from one to eight dozen from those agents takes up a good many goods. My canvaseers are ciling from ten to twenty Irons pez day. each, and some have sold as high as thirty a day in good weather. As to the section of country, I find very little difference so far. The Iron sells readily every place I have reached, and give the very best satisfaction. Sadies frequently saying they "would not be without it for twenty dollars." My health has been poor sthis winter, so that I have not been able to push business, but it is now improving, and if it continues so, I will soon move out with a good force of canvassers, and make up for lost time. You can count on me for at least ten to twelve hundred Irons per week, instead of three or four hundred, as now I have but three good agents ont, be-

sides local agents. I want ten countles more, and would like them adjoining my present territory, or in Southern Wisconsin." Please make out deed and send it on C. O. D. Give me the countles altogether if you can. With what experience I have had now, I think I can put out force enough this summer to work them to your satisfaction; as I said before, the Iron sells readily, and pleases everybody. I can get hundreds of certificates and recommendations of the highest kind. but I don't bother with them, as any lady can see by five minutes' examination that the Iron is what we represent it, and just what she wants, and she is bound to have if I presume I have showed the Iron to thousands of ladies, and have never yet found one who has not pronounced it "the best and most practical article of the kind she ever saw." You may expect another order from me by the last of next we for at least fifty cases.

Wishing you every success,

Yours respectfully,

R. H. ALLEN. Our space being limited, we can not quote orders